ADVICE

To an only

CHILD:

OR,

Excellent Counsel

TO ALL

Young Persons.

Containing,

The Summ and Substance of Experimental and Practical Divinity.

WRITTEN

By an Eminent and Judicious Divine, for the Private Use of an only Child, now made Publick for the Benefit of all.

LONDON, Printed for *Tho. Parkhurst*, at the *Bible* and *Three Crowns*, at the lower end of *Cheapside*, near *Mercers* Chapel. 1700.

208

4401aaa44

G*GIBBS

5

G*GIBBS

G*GIBBS

6/1824

ADVICE

To an only

CHILD:

OR,

Excellent Counsel

TO ALL

Young Persons.

Containing,

The Summ and Substance of Experimental and Practical Divinity.

WRITTEN

By an Eminent and Judicious Divine, for the Private Use of an only Child, now made Publick for the Benefit of all.

LONDON, Printed for *Tho. Parkhurst*, at the *Bible* and *Three Crowns*, at the lower end of *Cheapside*, near *Mercers* Chapel. 1700.

BRITISH MUSEUM

THE

pistle to the Reader.

Christian Reader,

THIS precious Pearl of seasonable Advice, providentially put first into my and, and now into thine, is of great worth, d the rate thereof is inhanced both from worthiness of the Author, and the neity of the subject matter, the manner of ndling it, and the great End and Design it: The Author was a Master in Israel, Star of the first Magnitude, first placed an high elevation to influence Candidates the Ministry in the Academical Orb, ence translated by the Ministerial Functi- into an Ecclesiastical Station, where he s a burning and shining light, till Eclipd with the rest of his ejected Brethren, but oved very regularly and profitably in a narwer and obscurer Sphere, till at last he sappeared to us, but shines bright in the rmament of Glory: His exquisite pains the Stone, with his invincible Patience d Magnanimity would make a volume: s personal excellences, as a Scholar, as

Minister, as a Christian, were beyond the vulgar rate: And 'tis pity the World is blessed with no more of his learned labours, polished with his own hand, and squared by this Master Builder for adorning the House of God: But his Modesty concealed something of what our zeal for publick good hath here presented to the Reader in its naked dress as writ by his own Hand.

As for the Matter, it is those [Magnalia Dei,] *the Doctrine according to Godliness the weighty things of Law and Gospel, Covenanting with God, the Life of Faith, of Holiness, as in Gods presence, acting of love to God, Christ, Universal Obedience, circumspect walking, dying daily, Repentance, delighting in God, and his Ways, thankfulness, Prayer, &c. you may find in this Treatise an excellent Encyclopædia or Universal Scheme of Practical Divinity, Coucht in a few words, in a plain method laid before the Eyes of the intelligent Reader.*

The manner of managing this useful tractate is pleasant and taking, and adds a peculiar Accent and Emphasis to it, such a smooth stile, such apt and proper similitudes, and delightful allusions, that it will chain the Readers Eye to proceed in reading, and may perhaps charm his affections to em-

brace

race the contents thereof: *It is* Prov. 25. 11.
s *Apples of Gold in Pictures of Silver*, i. e. *Golden Apples appearing through Net-work of Silver, or Pourtrayed on Silver Tables, very delightful, and grateful to the Eye, so may these words* a *fitly spoken be to* outh: *And* (*as in the next verse*) *as an Earling of Gold, and Ornament of fine Gold, so may this wise Reprover be upon an obedient Ear: happy is the Teacher that mixeth pleasant and profitable.*

a *Heb.* on the Wheel. *v.* 12.

The Design, (*I am sure*) *is high and noble, to plant Grace in young Persons, and to breed and feed a nursery of Plants of Renown, to stock the Church and World with a springing up generation, in the room of old trees transplanted into a better soil, that may fill up vacancies and do God service in after times: Amongst the rest of* Solomons *sumptuous preparations of costly Ornaments for his pleasures, that was not the least which he mentions,* Eccles. 2. 6. *I made me pools of Water, to water therewith the Wood that bringeth forth Trees: This was an Artificial mean of nourishing Fruit-trees, in want of natural distillings of Rain from the Clouds, which sometimes was rare and scant: And 'tis worth observing, that the*

בְּרֵכָה Piſcina à בָּרַךְ benedicit.

word rendered [*Pools*] *is the ſame with Bleſſing in Hebrew, either becauſe in thoſe hot Countreys they were eſteemed great bleſſings, or becauſe they were filled with Rain which is the great Bleſſing of God. Such Pools, as this ſmall Treatiſe, are ſignal Bleſſings in themſelves, may they be alſo ſeconded with the Heavenly Dew of Divine Benediction, what a Wood or Forreſt of Fruit-bearing Trees may we ſee flouriſhing in the Orchard of Gods Church? It's true Men do ſomething, yet not all. The beſt humane cultivating bows the Trees but to an outward compliance, Divine Grace only plants them in Chriſt, and plants Grace in their Hearts. The Pupil* Joaſh *was hopeful whileſt his Reverend Tutour* Jehojada *inſtructed* [*or beſprinkled*] *him,* 2Kin.12.2. 2 Chr. 24. 18. 21. *but after his Death diſcovered the rottenneſs of his hypocritical Heart. God will demonſtrate a vaſt difference, betwixt the Efficient cauſe and ſubordinate means, therefore ſome miſcarry under Religious Education: But ſome prove well, to incourage Parents and Maſters in their duty: Divine Benediction with paternal inſtruction hath done great things. Let* Abraham *command his Children.*

dren, God undertakes they ſhall keep the way of the Lord: The Rain also filleth the Pools, ſaith the Pſalmiſt, Pſal. 84. גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה: Benedictionibus amicietur Doctor, or Benedictionem dabit Legiſlator, the Eternal Majeſty will make their Pools of Water great Bleſſings to Men. Gen. 18. 19.

Did Parents Conſcientiouſly inſtruct their Children, they would in Gods time diſcern the Bleſſed effects thereof: Reverend Mr. Baxter thinks, Religious Education would be ſo Bleſſed by God for Converſion, that publick Miniſtry would be chiefly uſeful for Edification: Tis true, Grace comes not by Suceſſion, yet oft in Succeſſion; the Covenant is with the Godly and their Seed; and ſurely it's not an inſignificant Cypher: As God delights to run along the line of Goſpel Covenant, ſo he uſually bleſſeth his own Inſtitutions with Goſpel Grace: Let Parents do Duty, and leave their iſſue to God: Our Children have Souls as well as Bodies, both muſt be cared for, nature obligeth unto nurture, Grace regulates it, God alone makes it efficatious, Corrupt Nature leaves Children not a whit better than a wild Aſſes Colt, an habit of Sining makes them as a wild Aſs, Job 11. 12.

Jer. 2. 24. *used to the Wilderness, that snuffeth up the Wind at her pleasure, in her occasion who can turn her away? Education must be as guide and bridle, to teach and tame these frolick Youths: But alas, most Parents cast the Reins on Childrens Necks, and leave them on their wanton ways, till at last they get the Bits between the Teeth, and kick off the Rider, and ramble in forbidden paths, till they are impounded in a Prison, or an Halter here, and in the Dungeon of Hell hereafter:* Solomon *saith, The Rod and Reproof give Wisdom, but a*
Pro. 29. 15. *Child left to himself, bringeth his Mother to shame: Is not Crying here, better than Roaring in Eternal Torments? Even Heathen* Seneca *could say,* [Disciplina severa firmat ingenia, & apta reddit magnis conatibus] *is it not pitty such ingenious youths should be lost, for want of Instruction and Correction? Let Parents and Governours Tremble, lest the Blood of Relations Souls should lye at their Door, and both be Tormented for wilful neglects: Even Heathens had great care of Childrens Education, it was actionable in the Law-Courts among the* Romans *to neglect this, yea, if the Son was Debauched, the Father was sued,*

, *since it was supposed the Sons Miscarri-*
e was through the Fathers Default: But
at might be a mistake: Yet God that sees
l things, and whose Judgment is always
cording to Truth, will Commence a Suit
gainst, and Condemn the careless Parent:
ord, when will Parents have as much care
f their Childrens Souls as Bodies? Yea;
xpress as much tenderness to a Child, as to
Beast! You labour hard to provide for
hem Food and Rayment, to put them into
allings, that they may live like Men in the
World, and are their Souls of no Worth?
s there not another World worth thinking of,
ooking after? Have you not many helps, the
Bible, Catechisms, good Books, Ministers to
Move, Admonish and instruct you in train-
ing up your Children? Do you not promise to do
this for them at their Baptism. Could you be
content to see a Mastiff Dog drag away your
Child, pull out his Entrals, and feed upon him,
and not stir a foot, speak a word to rescue
him? O miserable Parents! O cruel Tygers!
Worse than Sea-monsters, that draw
out the Breasts, they give suck to Lam. 4. 3
their young ones, and have not you a word
to speak, not a breath to breathe in Prayer,
not a Hand to reach out to them, to pluck
them

them from this Cerberus, this Dog of Hell? Oh where's Grace, yea, where is Nature! The Lord pitty those merciless Parents: For shame learn your Duty, and do it, and take this Book for an help.

And you that are Children, if Parents neglected their Duty, do not you neglect God and your Souls: They look no further than your Preferment in the World; but do you look after an Everlasting Happiness in the other World: Some commended Patricius, Augustines Father, for Educating his Son a Scholar, who became so Famous a Father in the Church; Alas said he, my Father sought only to make me a Rhetorician, not a Christian, for he was an Heathen: But whatever your Parents Trained you up for, Law or Physick, or a Trade, Study Christianity: If thy Parents were Carnal, Lament it, Act Faith in Christ, to get the Guilt taken off thy Fathers House, and double thy Diligence for thy own Soul, and for thy Seed: If thy Parents were godly, devoted thee to God, set thee a good Example, instructed, prayed for thee: O make much of the Covenant of Parents, plead it, embrace it, and see thy Heart and Life be Squared by it: Else thy Priviledges will be a Testimony against thee another Day: Ambrose Bishop of Millain tells us, that in the primitive times, a Stole or white Garment, was put upon the party Baptized; and the Minister said, take this white and immaculate Vestment, and see thou bring it forth without Spot at the Judgment Seat of Christ: Withal, he tells of one Elpidophorus being Baptized, afterwards proving a prophane Wretch, the Minister produced this Garment, saying, This Linnen shall accuse thee at Christs-coming, which is witness of thy Apostacy: You young people, make a great account, that you were made Christians in Baptism, and indeed it stands in good stead in your Infant-State,

State, *by vertue of your Parents Covenant, but being grown up, you ſtand upon your own Legs, and muſt perſonally renew your Baptiſmal Covenant, or expect no benefit by it*: *Baptiſm will not ſave you, without the Anſwer of a good Conſcience*: *The laver of Regeneration will not avail to Adult Perſons, without the renewing of the Holy Ghoſt*: *You muſt be born again of water, and of the Spirit, or you cannot enter into the Kingdom of God*: 1 Pet. 3. 21. Tit. 3. 5. Joh. 3. 5. *To which* Auſtin *Subſcribes, ſaying* [Nihil profuit Simoni Mago viſibilis Baptiſmus cui Sanctificatio inviſibilis deſit] *you know* Simon Magus *was in the Gall of Bitterneſs, and Bond of Iniquity, tho he was Baptized*: *You are to thank God for External Privilèdges, and Religious Education, they are Signal Mercies, not common to all*; Bucholzer *thankt God that he was Bred under* Melancthon, *Mr.* Whately *under Mr.* Dod, *yea, a* Plato, *that he was Pupil to* Socrates: *But reſt not here, be not ſatisfied except the unfeigned faith dwell in thee alſo that was in thy pious Anceſtors*: 2 Tim. 1. 5. *Mind their Goodly Examples, and do not contradict them*: *A King of Poland was wont to carry the Picture of his Renowned Father in a Plate of Gold about this Neck, when he went about any notable Exploit, kiſſing it, he ſaid,* God grant I may do nothing Remiſſely, or unworthy of ſo good a Father, *ſo be you followers of them, who through Faith and Patience, do now inherit the promiſes,* Heb. 6. 12. *Only be not content to be apiſh, imitators of their outward Acts, but ſee you have the ſame Spirit of Faith, Love, fear of God, Repentance, and new Obedience*: *Think you hear Dying Parents charging you.* (*as Mr.* Bolton

the great Day, without a Wedding Garment: To this end, attend daily on a powerful Miniſtry, examine your Conſciences by the Word of God, pray much in Secret, be Humble and Docible, Diſdain not to learn Catechiſms, watch againſt Occaſions of Sin got into, and improve Chriſtian Society, keep Conſcience void of Offence towards God and Man: Read, Meditate on, labour to underſtand and practice Scripture Truths and Rules: Study to do all the good you can, and be uſeful in your Generation.

But I ſhall detain you no longer in the Porch, I humbly deſire you to Read and Study this enſuing Treatiſe, which though ſhort, is yet Pithy, Accurate, and Sententious, and will like a Clew, lead thee through the Labyrinths and Meanders of the World: Omit the reading of it, and thou art a looſer, read it ſlightly, and thou gaineſt no good, contradict at thy peril, theſe Sheets ſhall riſe up in Judgment againſt thee another Day: My earneſt Prayer ſhall follow this and other Soul-helps, that the God of all Grace, would ſtamp his own Bleſſed Image on the Souls of the Riſing Generation, awake their Conſciences, inlighten their Minds, renew their Natures, ſubdue their Wills, raiſe their Affections to Heavenly Objects, that they may fill up our vacancies when our Heads are laid in the Silent Duſt; and may ſee better Days, and have better Hearts, to improve all Occurrences to better purpoſe, than we that are now going off the Stage: and thus, good Reader, I take leave, wiſhing thee much Content and Advantage in peruſing this ſweet Poſy of Spiritual Flowers, gathered out of the Scripture-Garden: As

Thy Soul-Friend, and Servant in Chriſt, *O. H.*

A

PARENTS ADVICE to his CHILD,

How to Live well.

The Introduction.

Daughter,

MY Hearts desire and Prayer to God for you is, that you might be saved, and thereon I do Travel in Birth for you, till Christ be form'd in you : (as *Paul* wrote to *Philemon*) though I might be bold in Christ to enjoyn you, yet for Loves sake, I rather beseech you, being such as one as your Father the Aged, and a Servant of Jesus Christ. I be-

ſeech you (not, as he for an *Oneſimus*) but for your ſelf, whom I have begotten, and O that I could ſay, had begotten again, though it were in my Bonds. And ſo could in this reſpect further ſay in the Words of that Apoſtle there, *Thou oweſt unto me even thine own ſelf*: yea Daughter, let me have joy of you in the Lord, refreſh my Bowels in the Lord, which you will do, if I may have confidence in your Obedience, that you will do what I ſay, which I may the more expect from you, ſith the Counſel I here give you, is no more than what I have received from mine, and your Heavenly Father: And therefore I may ſay confidently of it, what was ſaid of *Ahitophels*, that it is, as if one had inquired of the Oracles of God, for it is ſuch as I had from the Word of God which is called the Oracles of God. And though I be your Father, yet I could willingly go down upon my knees to you, begging of you for your Soul's ſake, that you would embrace it, which if you do, then bleſſed are you among Women: For God will guide you with his Counſel, and afterwards receive you to Glory. But if you refuſe it, you re-

ject

ject the Counsel of God against your self, and this Paper will rise up in Judgment against you.

CHAP. I.

Of Covenanting with God in Christ.

1. IN the first place I do beseech you in the Bowels of a tender Father, and as you will Answer the denial of so reasonable a request at the Tribunal of God, before the Soveraign Judge of Men and Angels, that you would seriously, intirely, and unreservedly make an oblation of your selves in Covenant, a solemn Dedication of all your Faculties, both of Soul and Body, to God the Father, Son and Holy Ghost, as your only Redeemer and Sanctifier, binding your self thereby to forsake that malicious Trinity, the World, the Flesh and the Devil. Resign up and make over your self wholly and intirely to the Lord, to the obedience of him. Subscribe to all his Laws, bid an utter defiance to all his Enemies; out-brave all Opposition, and Triumph over all in the Lord.

2. Here let me remind you, that this

is that which I ſolemnly Covenanted in your behalf, at your Baptiſm, and you being come to Age, are bound to perform, and make good, which if you ſhould not do, but recede from that engagement, I ſhould tremble to think how ſad your caſe would be. Had you died in your Childhood as my other Children did, then you had reaped the benefit of the Covenant, according to the Faith of your own Parents; but now you muſt ſtand or fall by your own Faith, and ſincere conſent thereunto, as the Child while an Infant is carried in the Mothers or Nurſes Arms, but when grown up, muſt ſtand upon its own Legs.

3. I intreat you therefore, I warn you, as a Father, do that firſt which muſt needs be done, and is of greateſt Importance, the moſt momentous concern, be ſure that your Soul be ſafe, as to its everlaſting condition; Act *Maries* part, by looking after the one thing neceſſary: And therefore get to be in Covenant with God in Chriſt by your hearty conſent thereunto: For this is the true Condition, and certain Evidence of your Intereſt in the Covenant, your Title to all the rich Legacies thereof, as

namely

namely, to God the Father, Son, and Holy Ghoſt, as your Reconciled God and Father, Redeemer and Sanctifier, and conſequently to all the ſaving Bleſſings and Priviledges, both of the Kingdom of Grace and Glory, which are all couched therein. In the Covenant, God the Father conſents, or enters into Bond, in the ſight and preſence of Angels and glorified Souls, to be our God, Jeſus Chriſt to be our Saviour, and the Holy Ghoſt to be our Sanctifier, (in which compendious and immenſe Grant, all things are comprized that you can ask or think.) If you reciprocally conſent, and engage your ſelf to take God the Father to be your only God, the Son to be your Saviour, to ſave you from Sin, as well as from Hell, and the Holy Ghoſt to be your Sanctifier, to make you by degrees perfectly Holy, then the Covenant is compleat, your Intereſt therein ſecure, and your Title good to all the rich Bleſſings laid up in this Ark of the Covenant, provided, your conſent be ſuch as doth bloſſom forth into the Duties which you conſent unto, and produce a renouncing of the World, the Fleſh, and the Devil, which is involved

and enwrapped therein: For you do not take God to be your God, if you take him only to receive his pay, and not to fight under his Banner, againſt thoſe his malicious Enemies. You do not take him to be your God, unleſs you take him to be your *All*, and be ready to renounce and forſake all for him, and prefer him in your love and eſteem above all things, ſo as to let him turn the ballance, and his Intereſt to weigh down the Scales againſt all the World; and unleſs you ſet him alone in the Throne, and in the higheſt Chariot, to ride Triumphantly in the Soul over all Enemies. How ready doth the Wiſe Merchant in the Goſpel ſell all for the Pearl, that is more precious than Rocks of Rubies and Mountains of Diamonds? Thus it will be with you, if your Covenant conſent be not weak and languid, but ſtrong and well fixed. Indeed a ſmall rub may turn aſide a Bowl, that hath but a weak Byaſs, but if it hath a ſtrong one it will recover, and get into its way again. See then that your conſent be ſo ſtrong and full, as may paſs you under the bond of the Covenant, and carry you over to God and Chriſt againſt all oppoſition.

But

But think it not enough that this Covenant be once made, it must be often renewed and followed with an answerable practice.

4. This is my First and grand Advice, yea, the very Abridgment and Sum of all Dutys; this entring into, and keeping faithfully the Baptismal Covenant is your very Christianity and real Godliness; it's your building upon a Rock, your doing the one thing necessary, and your giving to God the things that are Gods. It's a denying of your self, taking up the Cross, and following the Lord Jesus; it's a delivering of your self over to the Lord Jesus, to be Married to him, a taking him as your Husband, to Love, Honour, and Obey him above all; And to this Match you have my full and free consent, yea my daily Prayers for it. O that as a spokes-man for Christ, I could tell how to woe for him, and use such Rhetorick that I might prevail, look upon the height of his Stature, like *Saul* among the People there is none like him: View him in all his Excellencies, he is white and ruddy, the Chiefest among ten thousand, fairer than all the Children of Men, and your

ſelf will be compleat in him. Know for your engagement, that you ſhall have the richeſt Dowry in all the World: For all that Chriſt and Heaven is worth ſhall be yours, the Wife being intereſted in all her Husbands Goods: He will advance you to a Kingdom, and Feoffe you in all the riches of it. Say then, Lord, if I had Ten Thouſand Selves, I would give them all up to thee, who haſt ſhewed to me ſuch wonderful Love, as to offer to give up thy ſelf to me. I will take thee with all my Heart, I give my free and hearty conſent, let the Match be made: And aſſure your ſelf then, that it ſhall be made up, the Spirit of Chriſt will be aſſiſtant to Faith in Tying the Marriage-Knot.

CHAP. II.

Of Living the Life of Faith.

1. LIve the Life of Faith in a continual dependance upon God in Chriſt, for all things neceſſary, eſpecially for the Soul. Six hundred and Thirteen Precepts have been obſerved to be in the Law of *Moſes*, by ſome of the *Hebrew* Doctors, who had the leiſure

ſure to number them, and they tell us that they are all wrapt up by the Prophet *Habakkuk* in that one ſhort ſentence; *The juſt ſhall live by Faith.* Sure it is a very pregnant and comprehenſive Duty, for Faith is an Obediential Affiance, and ſo is a pair of Compaſſes, one Foot whereof, *viz.* Affiance, being pitch'd upon the Center, which is God, the other goes round in a perfect Circle of all Holy Duties. Faith ſurveys the whole Land of Promiſe, ſearches it out thoroughly, ſpies out all the rich Treaſures that lye in the golden Mines of the Promiſes, and finds ſuitable Proviſion in every caſe, both for Soul and for Body, which it can fetch in time of need: And ſo it hath Work enough daily for a conſtant and continued Employment, becauſe every Moment we are under ſome ſpiritual want.

2. As for temporal good things, live by Faith in a Holy dependency and indifferency, reſting contented with the will of God, whatſoever it be. A Believer though the Bill of Fare be ſhort, lives on the Wiſe powerful and gracious Providence of God, not doubting but he ſhall have enough to pay for his Paſ-

sage, thorough the Sea of this World to Heaven. How many live on the Trencher of Gods Providence in their maintenance, who never live on that Providence in a gracious dependance, or by actings of Faith in a Promise? Do not most Persons live wholly by their Friends, by their Credit and Interest in the World? But where is the Man or Woman that Lives by Faith?

3. Fetch in Provision for your Soul daily by actings of Faith. Let Faith make out to Christ for new supplies of spiritual strength, Grace and Comfort in all your need: Faith is our Purveyor, till we come to the Mount of God, and goes a Catering for us, till we come to that Land, that flows with Milk and Hony. God is a rich Mine of Wisdom and Grace, which can never be digged to the bottom, and hath inexhaustible Treasures lock'd up in Christ, continually lying ready by him, only stays for Faith to come and fetch them. He is not pleased to give us in a full supply of all at once, but crumbles out his Mercies, and gives his Blessings by retail, to teach us by Faith to live upon him daily. *Manna* fell every Morning.

God

od could if he had pleaſed, have given em as much at once, as ſhould have rved them all the time that they were be in the Wilderneſs, but he would ach them by his daily gift, to depend on his Providence for it daily. Thus od is pleaſed to deliver out to his dear ildren every day, a ſet Allowance, it ay be but a Crumb of hidden *Manna*, aſte of his ſpecial Love, when he could an Omer of it if he pleaſed; it may he reaches forth to a Believer, only me Grapes of the Heavenly *Canaan*, nen he could throw Cluſters thereof o his Lap. He could have ſo form'd e new-born Babe in Chriſt, and have ſt it into ſuch a Mold in the *New-birth*, that it ſhould have been perfect in at inſtant as *Adam* was in the moment Creation; but he will have this Babe Grace to go by degrees, from Faith Faith, from Strength to Strength, till come to full perfection. The King pointed a daily Proviſion of his Meat, d of the Wine which he drank to cer- n of the Children of *Iſrael*, Dan. 1. 5. hus doth the King of Heaven, he will t give all Grace at once out of his ore-houſe, nor let the Pot of hidden

Manna

Manna be in our keeping; he doth not think fit we ſhould have his Royal Wine of Spiritual Joy and Comfort in our own Cellars, to go when we pleaſe, leſt we ſhould drink and forget our ſelves, yea and him too, leſt it ſhould fume up and make our Heads giddy, or our Blood too rank, our Spirits too high and proud: For it is no eaſie matter to carry the brim-full Cup of Conſolation ſteddily and equally; though the Soul have rich Joy to Day, yet it may have none to Morrow, unleſs he pleaſe to ſend a draught of this Cordial Wine from his own Table. And why is all this, but to teach us to live by Faith and wait continually upon him for new Influences, the wiſe Father keeps the ſtock in his own Hands, and gives not all at once, to keep his Son in a dependance.

CHAP. III.

Of the Life of Holineſs.

LIve the Life of Holineſs. This directly follows the Life of Faith. For all holineſs ſprings from Faith, and the more you live the Life of Faith, the

mor

more you will live the Life of Holineſs. Now if you would live this Holy Life, you muſt do theſe five things.

1. Get a Principle of Holineſs; you cannot Live a Life of Holineſs, unleſs there be firſt a Principle of Holineſs within. Can the Body ſtir or move without a principle of Life? How can there be actual holineſs in the Life, where there is not firſt habitual Holineſs in the Heart?

2. Make holineſs the very Work of your Life, or devote your ſelf to the Work of Holineſs: He lives a Students Life, or the Life of a Scholar, who devotes himſelf to his Studies. You do then live a Holy Life, when you make Holineſs the very buſineſs of your Life; then the Courſe and Tenor, and main Imployment of your Life is Holineſs, when you make a Trade of it. Do you only perform Holy Duties by fits and ſtarts? Do you make ſtops and pauſes? Are you off and on, and act holily only occaſionally? Or in ſome certain good moods, or on ſome Holy Days? This is not to live a Life of Holineſs. You muſt conſtantly imploy your ſelf therein, and follow after it in the whole

Courſe

Course of your Life. And therefore let me now bespeak you in the Words of a Holy Man, now with the Lord. *Let Holiness sit on your Lips, and season all your Speech with Grace, let it dwell in your Heart, let it be your Companion in your Closet, let it Travel with you in your Journey, let it lye down and rise up with you, let it close your Eyes in the Evening, and call you out of your Bed in the Morning.*

3. Make Holiness the main design and end of your Life: Then indeed you live the Life of Holiness, when holiness, which is the main design of Christianity, is the great design of your Life, when the very drift, purport and intent of your Life is to live to God.

4. Spend all the time of your Life that you can redeem from other occasions in the Duties of Holiness, while others steal time from Holy Duties for their Worldly Business and Pleasures, do you borrow all the time that you can from those things, yea, from your sleep for Holy Duties.

5. Put forth your Vital Power, your Life, your Vigor and Strength in Exercises of Holiness. Summon in all the Powers of the Soul, let none be wanting.

. Whatsoever your Heart findeth do in the Work of Religion, do it th all your might; ply your Oars, ise up your Sails, put forward with all ur Power and Strength, with might d main, in your course toward Hea- n. By thus doing you will certainly ve the Life of Holiness.

It may be you may meet with some offs, amongst some *Ishmaels*, for such Holy Life; but yet let not this dis- ourage, or take you off from following he ways of holiness and uprightness. What if a Lame Man should laugh at our upright walking, would you there- ore go lamely? But for your better en- ouragement I shall propound to you ne Motive.

Consider that unless you live the Life of Holiness, you can never live the Life of glory: *Unless you be Regenerated and Born again, you can never enter into the Kingdom of God*, John 3. 3. It's only the New Creature that must be admit- ted into the New *Jerusalem*. You will never be a Flower in the Paradise of Heaven, unless you first be Transplan- ted out of the common Field of Nature into Christ's holy Garden. *Without*

Holiness

Holineſs no one ſhall ever ſee the Lord, Heb. 12. 14. It's this that fits the very Angels for Heaven; and therefore without it how can you ever think to come there? It's not the Angelical Nature, but their Holineſs, that makes them fit for Heaven, and therefore it's more excellent than the very Nature of the Angels conſidered in it ſelf: For it is the Image of God, as a bright beam of the Divine Nature, and ſo makes us capable of Heaven. My Heart therefore yearns for you, my Bowels rowl within me, out of tender Affection to your Soul, leſt you ſhould come ſhort of Holineſs, and thereby come ſhort of Heaven. Moral Virtues without Holineſs will never be a *Jacobs* Ladder to reach Heaven, how near ſoever they may come to it. O what pity is it that an Ingenious Nature, ſhould by ſome Moral accompliſhments, come near to Heaven, and yet never come there? That *Rachel* ſhould dye, when it was but a little way to come to *Ephrath*! Be ſure therefore to add the Practice and Power of Godlineſs, as a full figure to your Cyphers: For unleſs you do this, I ſhall never have hope to ſee your Face in

Heaven,

aven, which is an undefiled Inheri-
ce.

CHAP. IV.

Of living as in God's Presence.

LIve always as in the Presence of God, and as under his Jealousie as did good *Elizabeth* in the Gospel, whom it is said, *That she was righteous ore God, or in the eyes of the Lord* (as vulgar *Latin* reads it.) *Luke* 1. 6. It s good counsel of one of the *Rabbins*, t we should always think, that there s *an Eye that saw all, an Ear hearing and an Hand writing all.* Often repeat 139 *Psalm* to your self, and seriously nsider that God is in all places, and only in the place where you are, but hin you, in your very Breast and Bo-n, viewing all your Thoughts and entions, not with a bare beholding, with a critical Eye, and as a Judge censure them, to approve or con-mn them. Whereupon *his eye-lids are d to try the children of Men*, Psal. 11. 4. u cannot shut the Heart so close, but hath a Key to unlock it, he draws the Curtain,

Holineſs no one ſhall ever ſee the Lord. Heb. 12. 14. It's this that fits the very Angels for Heaven; and therefore without it how can you ever think to come there? It's not the Angelical Nature, but their Holineſs, that makes them fit for Heaven, and therefore it's more excellent than the very Nature of the Angels conſidered in it ſelf: For it is the Image of God, as a bright beam of the Divine Nature, and ſo makes us capable of Heaven. My Heart therefore yearns for you, my Bowels rowl within me, out of tender Affection to your Soul, leſt you ſhould come ſhort of Holineſs, and thereby come ſhort of Heaven. Moral Virtues without Holineſs will never be a *Jacobs* Ladder to reach Heaven, how near ſoever they may come to it. O what pity is it that an Ingenious Nature, ſhould by ſome Moral accompliſhments, come near to Heaven, and yet never come there? That *Rachel* ſhould dye, when it was but a little way to come to *Ephrath*! Be ſure therefore to add the Practice and Power of Godlineſs, as a full figure to your Cyphers: For unleſs you do this, I ſhall never have hope to ſee your Face in

Heaven,

aven, which is an undefiled Inheri-
ce.

CHAP. IV.

Of living as in God's Presence.

LIve always as in the Presence of God, and as under his Jealousie. us did good *Elizabeth* in the Gospel whom it is said, *That she was righteous ore God, or in the eyes of the Lord* (as vulgar *Latin* reads it.) *Luke* 1. 6. It s good counsel of one of the *Rabbins*, t we should always think, that there s *an Eye that saw all, an Ear hearing and an Hand writing all.* Often repeat 139 *Psalm* to your self, and seriously sider that God is in all places, and only in the place where you are, but hin you, in your very Breast and Bo-n, viewing all your Thoughts and cations, not with a bare beholding, with a critical Eye, and as a Judge censure them, to approve or con-mn them. Whereupon *his eye-lids are d to try the children of Men*, Psal. 11. 4. u cannot shut the Heart so close, but hath a Key to unlock it, he draws the Curtain,

Curtain, and ſees what is within, ſpies out what is Cabinetted and lock up in the moſt ſecret Corner and pr vate Drawer there. The bright an piercing Eye of Omniſcience ſees the v ry inward Conceptions before th come to the Birth, the firſt eruptions a ebullitions of a Thought or Intention

2. If you do all things, as believi hat this Eye is upon you, it will have great influence on your Life. What a h ly trembling and quivering Diſpoſiti would this create in you, leſt you ſhou offend ſo Glorious an Eye? What Curb and Bridle would it be to reſtr from all Sin even from ſecret Hypoc ſie? What a ſharp Goad and Spur Uprightneſs? The Maſters Eye mak the Servant Work. Do but ſerve G faithfully while he ſees you, and it enough. I have read of one that co mitting a foul Sin, ſaid to himſelf, *Eye ſees me*, but preſently there a pear'd an Eye on the Wall with th Inſcription, *But this Eye ſees thee.* you did always keep within you fre apprehenſions of God as preſent, y would not admit a diſhonourab thought of him in your Heart, nor

evil Word have Paſſage through the
or of your Lips.

3. Know for your encouragement,
t if you thus live, as in Gods awful
ſence, you ſhall enjoy very much
gracious Preſence here, and his Glo-
us preſence hereafter to all Eternity.

CHAP. V.

Of Living in Love to God and Chriſt.

Live in Love to God and Jeſus
Chriſt, do all things out of a
nciple of Love to God your Father,
d Jeſus Chriſt the only Saviour. God
ſt be loved as your ultimate end, the
oyment of whom is the Souls ever-
ing bleſſedneſs: And Chriſt as Me-
tor muſt be loved, as the only way
ereby we are reconciled to God, and
ne to obtain that bleſſedneſs. If you
e not in the love of God, how can
expect to live in his favour, or that
will either accept you, or your Ser-
es? For it is this Love that perfumes
our actions, and makes them a ſweet
our unto God. Love to God is the
y Life and Soul of all Natural Religi-
on,

on, and Love to Christ is the Spirit a
Vital Principle that animates all Ev
gelical Duties, which are required
the New Covenant, and therefore
Duty will be acceptable without it.

2. Look well to it, that your love
God and Christ be a singular, superlati
transcendent Love, a Love that out-b
lanceth all our Love whatsoever. It m
be the highest degree, the very Crea
Flower and Top of your Affection. I
not mean in respect of the passionaten
of it (for your love to Creatures m
be more passionate) but in respect of t
high estimation of him, adhering to hi
and readiness to forego all for him, y
must value the Interest of God in Chri
above your own, nothing must ha
more of your Heart. Christ must
above self, and above every thing el
in the Heart; nothing else must be s
fered to creep into the Bed of Love.

3. If there be any thing else that li
nearer the Heart than Christ, the Fou
tain of your spiritual Life, it will hind
your Union with him, and living in hi
The least Chip that falls betwixt t
graft and joynt hinders it knitting to t
stock, and maketh the graft to die. I
nothi

ing then lie in the Joint betwixt
ift and your Heart, to prevent and
er your happy and bleſſed Union,
keep you from cloſing with him,
racing of him and living in him.

There may be in an Unregenerate
on, a true love to God and Chriſt.
an ſuch a true love, as is not diſ-
ling love, but yet it fails in the de-
; there's other love to ſelf that pirks
e it, and over-tops it, and ſo damps
affection that it never flames out to
and Chriſt.

Now that you may get this ſuperla-
love to God and Chriſt wrought in
you muſt take pains with your own
t, otherwiſe you will not bring it up
is high pitch. Strike the Flint hard
ring out Fire, and pray to Chriſt
ake his Bellows and his Fan to blow
he ſmall Sparks in the dead Aſhes,
they may grow into a flame of love.

Take alſo a proſpect of thoſe Trea-
s of tranſcendent Goodneſs, thoſe
s of infinite Perfections that are
d up in God, the immenſe Ocean
ve and ſweetneſs, that fills every
of Being; and look not upon a
d Chriſt, but as inveſted with Per-

ſonal

sonal Excellencies beyond compare, a
so you will see how infinitely amiable
is in himself.

6. But further, take a sweet view
the love of God in Christ, offering P
don and Salvation to you with othe
upon condition of believing, that so y
may find your heart move reciproc
in love to God and Christ, and wh
once you find this in the heart, then y
may conclude his special Love to y
which will further increase your love
him. I do not say that your first Lov
God must be kindled by the flames of
special Love to you, no, it is the prosp
of his goodness in himself, and of
common Love and Mercy to Sinner
tendring a Saviour, and not of his spe
al saving Love to you, as actually enj
ed by you, that is the Incentive of yo
first love to him; for tho you be bou
to love God with a special Love, yet y
are not bound to love him as one t
specially loveth you, until you be ind
so beloved by him; otherwise you w
bound to believe a falsity, and to l
God for that which is not. But if y
once find the special, saving love of G
shining in your heart, working his G

you, this will fire up your love to him, n you will be ready to say to your , what shall there be a Noon-day n-shine of Love and Grace upon me a or clod of earth, and no reflexion of a n-beam? shall there be hot flamings th from his Breast towards me a rthless Worm, and not a spark in ne towards him? Shall I not be most grateful if I do not offer up to him a ning Sacrifice.

CHAP. VI.

Of Universal Obedience.

LIve in Universal Obedience to the Laws of God. This will follow on that Love to God now commend- to you, as being the Daughter of it. nce that speech of our Saviour. *If ye e me, keep my Commandments*, John . 15. Imitate that good Woman before ntioned (whose Name you bear) of om it is said, *that she walk'd in all the mmandments and Ordinances of the Lord meless*, Luke 1. 6. It is required of or weak Women, *that they diligently low every good Work*, 1 Tim. 5. 10.

The

The ſound and healthy Chriſtian refuſe no kind of Work that God enjoins, it never ſo hard and difficult, where the unſound, craſie Hypocrite, like a Ma that hath ſome ſore Diſeaſe about him will only ſet upon ſome eaſie Work, ſom ſlight Duties of Religion, but as for th more hard and difficult ones, as wreſtl ing with the Old Man, running th Chriſtian Race, Mortification, Self-de nial and ſtrict Holineſs, he paſſeth ther over, here he makes a baulk in his Obe dience, like a Husbandman that pull aſide his Plough when he comes to hard or ſtiff piece of Ground. How ma ny are there that will comply with thoſ Duties that are ſuitable to their own Minds, and their own Ends, who in o thers are very backward, and take their liberty? Theſe are crooked Sticks that will not touch with God's Meaſure, they will pick and chuſe, it may be they will not be wanton, but yet they will be proud, they will not be unjuſt Dealers, but yet they'll be hard-hearted towards the Poor; it may be they will be zealous in Worſhip, but yet Cenſorious and Un charitable. Such give to God Bankrupt Payment, a *Noble in the Pound*, part of his Due.

2. Thoſe

2. Those that are thus scant and par-
l in their Obedience, are guilty of
e breach of the whole Law: *For whoso-*
er shall keep the whole Law and offend in
e Point, is guilty of all. Jam. 2. 10.
cause there is the same Authority in
ery Command, in one as well as ano-
er. One Condition not observed for-
teth the whole Lease. O that this
nciple may be Engraven in your
art, that unless you be throughout
eligious, your Religion is Vain!

3. In your Obedience therefore take
the whole Compass and Latitude of
eligion, both First and Second Table,
d as Holy *David*, *have respect to all*
d's Commandments, Psal. 119. 6. A
cious Heart answers the Law of God,
a Copy doth the Original, line for line,
lable for syllable, letter for letter, and
uld not willingly receive or admit
Errata's; it's universally conforma-
to every Word of God. If you have
Gracious Spirit, you will not make
exception, you will not defalcate,
cut off any known Duty, you will not
gnedly clip off any part of God's
n, any piece of that Service which
a Gods Stamp, and Superscription on

CHAP. VII.

Of Circumspect Walking.

1. *SEE that you walk circumspectly, Ep* 5. 15. It's not enough to walk i a good way, in an Universal course Duties, as to the matter of them, but yo must do it accurately and exactly in right manner. It's necessary that ther be an Accurateness and Circumspectio observed in your Walking in the way t Heaven. Mind then your way very we make it your Work and business to go o in the Way, so as that you neither stum ble in it, no step awry into by-Path Observe exactly the steps of our fore runner the Lord Jesus Christ, and tre therein. Walk by this Clue alone i this dark World, if you would neithe go aside, nor go crookedly in the wa The Marriner must know every Point his Compass, otherwise he may endang all. In your passage through the Sea this World, you must mind the Wo of God, and steer the Ship of your So by this Compass exactly: You must mi this Rule in all things that you do, y

must Pray by Rule, Read, Hear, Meditate, give Alms, and examine your self by Rule, Yea you must Eat, Drink, Sleep, Dress and Recreate your self, and do every thing in every part of your conversation exactly by Rule.

2. Those that are for their Latitude, for their vagaries and extravagancies, they will cry out against all this strictness and preciseness, as a being Righteous over-much, and against all Zeal, as too feaverish, and will tell you that to be thus strait-lac'd cannot be good for the spiritual birth: But alas, these never knew what this Scripture meant, *Walk Circumspectly*, i. e, Strictly or precisely. Does not God who hath prescribed you this strictness, know what is best and most necessary for you? Let People think what they will, certainly without strictness they can never be saved. *The way to Heaven is a strait gate, and there must be a striving to enter into it*, Luke 13. 24. Salvation is not to be got with a wet finger, you cannot climb to Heaven with a little lazy and yawning Devotion. It's very dangerous trifling in Religion, and doing the Work of God by halves. *Curs'd is he that doth the work of the Lord deceitfully.*

ceitfully, or negligently, *Jer.* 48. 10. If you may have too much godliness, then you have too much of Heaven and Blessedness.

3. It requires a great deal of circumspection and care to walk aright in the way to Heaven: You must be so exact here, as to avoid all occasions and appearance of evil, 1 *Thes.* 5. 22. and to keep your self unspotted from the World; *Jam.* 1. 27: You must be so careful, as not to contract any strain, or spot upon your Soul. A neat Lady in the dirty Streets, goes very cautiously and circumspectly, observes her Feet, picks out the cleanest way, takes accurate care to avoid every foul step, holds up her Garment, that it may not be soil'd, or get the least spot of dirt. Thus a neat Soul makes strait paths for its Feet; it makes strait steps, and goes by a strait Rule; considers its ways, and desires God to order them; looks to its Garments, so as not to defile them, or get the least spot thereon. Are we not all under the exact and curious Eye of Omniscience which marks all our steps, and ponders all our goings? Had we not need therefore to walk circumspectly, and to abstain from all appearance of evil. CHAP.

CHAP. VIII.

Of Dying daily.

DIE daily unto ſin. This is an excellent way to live well. Mortifie your corruptions; crucifie ſin within you. That your Soul may be in health, you muſt be in a continued courſe of Phyſick all your life: For ſo long as you have this Body of ſin, this corrupt nature about you, you will ſtill have matter to purge out.

2. Now that you may do this work of Mortification thoroughly, you muſt ſtrike at the whole Body of ſin, the whole corrupt frame of Heart, commonly called Original Sin, which moſt perſons ſo little look at, and ſo little confeſs to God, as if they had no cauſe to be humbled for it. The ſharp Knife of mortifying Grace doth not only cut off ſome members or acts of ſin, but endeavours to cut off the very Body of ſin, to take out the Core, ſo that the Ulcer may not break out again. You may refrain actual ſins, but you never mortifie them till corrupt nature within be ſub-

dued. Reſtraining actual ſins alone, is but violently to keep the Bladder under water, which will be mounting up again, but let corrupt Nature be wounded, and and then you prick the Bladder of ſin, and ſo it will ſink. Mortifying Grace makes ſuch a wounding within, that the very Life of corrupt Nature runs out by degrees. If an Impoſthume breaks, there's an endeavour not only to bring up all the matter in it, but to get hold of the very Bag alſo, otherwiſe the Patient may die of it preſently, or it may gather again. When you become ſenſible of ſin, and ſeriouſly convinced of it, the Impoſthume begins to break; oh labour then to pluck up Original Sin, or Corrupt Nature, which is the very Bag of the Impoſthume, that if poſſible it may not gather again. This is the very heart and Root of Sin. If the Root be grubb'd up, all the branches wither.

3. Think not that your Soul is in a healthy condition, till you find every ſin dying in you. In true Mortification every ſin conſumes and pines away: As in a Hectick, there is a Conſumption not only of one member, but of all. The Phyſick that Chriſt gives to make ſin die

in

us, is not an Elective, that purgeth ut one humour only, but it's an Uni-ersal Medicine, that works on all. If ou leave one sin, and have a heart han-ering after another, you are but in *enhadad*'s condition, who recovered of he Disease, but fell into another that roved mortal. It's the Custom of some *ndians* to value themselves by the num-er of Heads which they have cut off. f you would judge aright of your self, e how many Heads of Sin you have cut ff, whether you have so cut off the Head f every Sin, that it reign no more in ou.

4. In your endeavour after the death f every sin, you must especially labour fter the death and mortification of spi-itual sins, which like a Hectick, are most angerous, because most difficultly dis-overed; these lie close in the heart un-een. Pride of the heart, and Self-Love, which is the very heart and quintes-ence of Unregeneracy) are as an Im-ostume more dangerous, because so in-ward and indiscernible. When the Im-ostume is within the Breast, you can-ot think to cure it by laying a Plaister o the Skin; your application must here

be made to the heart. Ignorant Patients complain more of that Diſeaſe which is moſt apparent, than they do of that which is moſt malignant.

CHAP. IX.

Of Repentance.

EXerciſe daily Repentance from dead works. I add this to the former Advice, becauſe it is by Repentance unto life (as the Apoſtle calls it, *Acts* 11. 18) that ſin is mortified and made to die: Now this Repentance is a mourning after a godly manner, for ſins paſt, and reſolving fiducially in the ſtrength of Chriſt to forſake all ſin hereafter. I ſay, it is a mourning after a godly manner; which hath theſe following properties in it.

1. It is a great and bitter mourning; it's not an eaſie grief or a mourning of the Eye only, but it's a mourning of the heart, which is the heart of mourning. It's not ſuperficial tears, but the deep ſorrow of the heart, that will waſh away ſin. I have read a Story, that one of the Queſtions which the Queen of *Sheba* propounded

opounded to King *Solomon* was this;
e had brought before him a company
Children, both Males and Females, all
ike apparelled, demanded of him which
ere the Boys, and which were the
irls, which he thus decided; he cauſed
em all to waſh in a Baſon of Water,
d obſerv'd which rub'd more hard,
d thoſe he ſet aſide for Boys; and thoſe
at waſht more tenderly and ſoftly, he
termined to be Girls. Thoſe that
ould waſh away the guilt of ſin, muſt
t, like thoſe of that ſofter Sex, do it
ſily and tenderly, but muſt exerciſe a
aſculine Spirit, and rub hard (like
oſe of the harder and rougher Sex)
ſcour the Soul. It's not to be done
a ſlight Repentance; there muſt be a
eat deal of pains taken to cleanſe the
art from ſin. And therefore Repen-
nce is generally miſtaken, while it is
ought to be nothing elſe, but a being
ry for ſins committed, and a wiſhing
y had not been done. Such ſlight Pe-
ents can be ſorry to day, and ſin again
morrow, and yet think they have tru-
repented.

2. Mourning after a godly manner is
grief ſpringing from the bowels of *love*

to God: The ſtronger the ſtream is, the more there is of the Fountain; and the ſtronger the ſorrow for ſin is, the more there is of God. A true Penitent finds a principle within him, that carries him out to a mourning for ſin: But an unregenerate man is rather forced upon it, by ſome extrinſick motives, as fear of Hell, than carried to it out of the proper and peculiar inclination of his own Heart.

3. It's ſuch a ſorrow as changes the Heart and Life; there's a ſanctification of the inward man, and a reformation of the outward converſation going along with it. This ſorrow for ſin conſumes the ſin that bred it, as the Worm doth the Wood that bred it.

4. It's accompanied with an univerſal hatred of Sin, an utter abhorrency of every iniquity. The Dove (as they ſay) which hates the Hawk, hates every Feather of it: A true Penitent ſo abhors Sin, that he hates every Plume and Feather, every branch of it, he would have the very memory of *Amalek* blotted out: he hath a deadly hatred to the whole Tribe of Sin, the whole ſtock and kind, to every member of that curſed Family.

Sin; he hates the very occasions of
n, which are only the harbingers and
okes-men of it, and will give them no
tertainment, but thrusts them out of
oors: He so hates Sin, that he longs to
rid of it. The Apostles cries out as
e tied to a dead carcass, or tried with
e Chains of a grievous bondage; *O*
etched Man that I am, who shall deliver
from the body of this death! *Rom.* 7.
. He here cries out against the sinful-
s of Nature, aud hates, and would be
l of that, as well as sinfulness of Life.
you mourn only for actual Sins, you
ly cleanse the streams, and let the
ring continue muddy and noisome,
ich will soon send forth new streams
the same nature.

But further; Repentance is not only a
urning for sins past, but a fiducial Re-
ution to forsake all for the future. I
l it a fiducial Resolution, *i. e.* a Reso-
ion of Faith; for it is not an ordina-
Resolution that will prove one to be
ue Penitent; we have very revolting
ppery hearts, apt to return to Sin, and
refore had need to take up strong and
ucial Resolutions in the strength of
rist, to fortifie our hearts against Sin.

Crazy

Crazy Timber in a Building must b
well Crampt with Iron Bars to keep i
from yielding: And broken Bones ha
need of ſtrong filleting to bind them to
ther.

Take heed that you do not defer you
Repentance, or adjourn it to anothe
day: It's very dangerous ſo to do
Therefore I deſire you with all poſſibl
earneſtneſs, for the Love of God, an
of your precious Souls, ſet upon thi
Duty preſently. Do not ſay withi
your ſelf, I am young, and it's tim
enough to do it hereafter. Remembe
Death comes riding Poſt, and thoug
ſometimes he change Horſes, firſt com
on one Diſeaſe, and leaving that, afte
come on another; yet oftentimes he doe
not change, but comes on one ſing
Horſe, and takes away at the firſt Sick
neſs; and then, as you will have but li
tle time to repent, ſo little aptneſs o
diſpoſition thereunto, when Sickne
hath once arreſted you. O how un
will you then be to turn to God, whe
you can ſcarce turn your ſelf in yo
Bed! Let me therefore give you th
Counſel that a Rabbin gave one of h
Scolars, *Repent a day before you die*; a

ne Scholar thereupon thinking, that he ould have time enough, then he ade him repent to day, for thou know-ſt not but thou mayeſt be dead to mor-ow.

But is not this (it may be ſaid) a hard *ainful* life to be every day repenting? No, hen it is done every day, it ſoon grows n eaſie work. The good Huſwife that cours her Plate often, hath an eaſier ask of it every day than other.

But is not this a ſad and melancholy Life for one to be always mourning and epenting? No, *Tears of Repentance*, ſaith oly *Bernard*, *are ſweeter than all worldly oy*. Repentance is a moſt ſweet Grace, nd hath much comfort in it. The day f Expiation in the Old Law was a day f mourning, yet the *Jubilee* was always o be proclaimed on that day. The day f mourning for ſin is a day of Expiation f ſin, and God then proclaims a *Jubilee* o the Soul in the pardon of it. But fur-ther to take off this objection, and to give a fuller Anſwer thereunto, I ſhall add the next following Advice.

CHAP.

CHAP. X.

Of making Religion a delight.

MAke Religion your great delight and Recreation. *Delight your ſelf in the Lord, Pſal.* 37. 4. Or as the Apoſtle enjoyns, *Rejoice in the Lord alway, and again I ſay rejoice, Phil.* 4. 4. 1 *Theſ.* 5. 16. Take delight in God himſelf, in his infinite Excellencies and Perfections, in his Goodneſs, Love, and Mercy, in his Word and Works, in his Commands, and in his Promiſes, in his Ways, and in his Heaven, which he hath prepared for Souls. This, and my laſt Advice for a daily mourning for ſin, are no way inconſiſtent, but lovingly meet and kiſs each other. *Chryſoſtom* obſerves, that *David* the great mourner in *Iſrael*, was alſo the chief ſinger in *Iſrael*. As with one Eye we look down to our ſins, ſo we mourn; but as with the other Eye, *i. e.* the Eye of Faith, we look up to God, and his Mercy pardoning ſin upon Repentance, ſo we rejoice. Godly ſorrow makes pardoning Mercy taſte the ſweeter, and cauſeth greater joy and delight

in

God. Muſick upon the Water ſounds
nder, and is much ſweeter than upon the
and. Joy upon the Waters of Godly
rrow is moſt ſweet and pleaſant. *Chry-*
ſtom calls ſorrow for ſin the Mother of
y. I aſſure you God never command-
ſorrow for ſin barely for it ſelf, but
ly in order unto Joy.

2. God would not have any of his
ople lead ſad drooping and melancho-
Lives, for thereby they would diſho-
our their heavenly Father, and diſpa-
ge his Houſe-keeping, as if there
ere not Bread enough in their Fathers
ouſe, but rather a want of Neceſſaries
ere. Yea, it would make the World
ady to think that he were a hard Ma-
er toward them, and Jeſus Chriſt an un-
ind Husband. If a Wife be always ſad,
d ſit puling and whining, will not eve-
one be ready to ſay, that ſhe had a
d Husband? This Sackcloth doth not
come the Court of the King of Saints,
or beſeem thoſe that live within it. Spi-
tual Chearfulneſs is that which be-
mes Religion, ſets a gloſs thereon, and
akes it ſhine gloriouſly, and look moſt
miably in the Eyes of the World, and
ay cauſe them to fall in love with it.

3. But

3. But whatſoever the World think o
Religion, it is not of a melancholy tem-
per, but of a ſanguine Complexion. I
may well ſay to them, Call me no more
Marah. i. e. Bitterneſs; but call me *Na-
mi*, which ſignifies Pleaſantneſs; for it i
of all others the moſt pleaſant and de-
lightſom Life, *i. e.* in reſpect of inward
complacency and gladneſs, though not
in reſpect of paſſionate joy or mirth. *A
her ways are ways of Pleaſantneſs, and a
her paths are peace, Prov.* 3. 17. Thus the
way of Religion is ſtrawed with Roſes,
with inward peace and tranquility.
Walking in the fear of the Lord, and in
the comforts of the Holy Ghoſt, are
claſpt and laid together; *Acts* 9. 31.
Chriſtians have Meat to Eat that the
World knows not of. *What means this
Muſick*, ſaid the Elder Brother of the
returning Prodigal? There is the
White Stone, and the New Name, that
none know but they that have it; *Rev.*
2. 17. There's hidden Mannah for their
Souls to feaſt upon.

4. And indeed how can a believing
Soul that walks cloſely with God chuſe
but rejoice, when it is always in the pre-
ſence of God and Chriſt? *Can the Chil-*
dren

n of the Bride-chamber mourn while the degroom is with them? Mat. 9. 15. It eported, that our Saviour, when he s on the Earth, had ſuch a chearful ntenance, that the Jews that lived his days, when they found themſelves and melancholy, would ſay one to other, *Come let us go and look upon Ma- s Son that we may be chearful.* How e that is I know not; but this I am e, that looking upon Jeſus Chriſt by Eye of Faith, will make a Soul rejoice ndantly. *Tho' now you ſee him not, believing ye rejoice, with joy unſpeakable d full of glory*; 1 *Pet.* 1. 8. Joy comes by believing, Actings of Faith will ſe Jeſus Chriſt to ſet abroach this yal Wine of Joy for you, which will ver be a-tilt, but alway run freſh while u act Faith, to draw. A believing ul hath a Bird in its own Boſom, that kes moſt ſweet and pleaſant Melody. th ſpies out God's Love in all things, s all providential Diſpenſations come m God as a Token of Love, and ſo oiceth in all. When a Wife receiv- but a ſmall thing from her Husband road, as a Token of Love, ſhe rejoic- more in it, than in forty times more

which

which ſhe had at home before. But m
of all Faith ſees Love to God ſhine for
in the Gifts of Grace, and Priviledges
Heaven. Hath God given you the ri
Jewel of Grace, a Patent for Heaven,
Grant of the Priviledges of his Court,
Right of Adoption to the being a Daug
ter of God? You have abundant cauſe
rejoice and triumph in him, and to gl
ry in the God of your Salvation.

5. You ſee what kind of joy and
light it is, that I have here commend
to you: It is not an Enthuſiaſtick joy
delight, through irrational raptur
which reaſon can give no account of
but it's a rational, ſolid complacency
the Soul in God; nor is it a meer ſenſ
joy. It's not the joy of thoſe merry on
of the Age, that ſpend their Life in va
and ſinful pleaſures, whoſe mirth is ma
neſs (as the Wiſe man calls it; *Eccleſ.*
2.) Mad-men will laugh, and hoop, a
hollow, as if they were full of joy; b
who knows not that their condition
very ſad? *In the midſt of laughter*
Heart is ſad, and the end of that mirth
heavineſs; *Prov.* 14. 13. Do not the j
lieſt ſinners find a damp after all th
mirth? And alas their mirth will

a while; their Feaſt will be ſoon
r; the cloth will be ſhortly drawn,
Muſick ſhall ceaſe to play at their
rs, and then nothing ſhall be heard,
amentable out-cries, bitter wailing,
gnaſhing of the Teeth for ever.
have been the longer on this, that
ight keep you from that prejudice
nſt Relgion, which is in the Hearts
noſt, as if it were a ſad and a melan-
y life; as if the bitter Herb of Grace
ld poiſon the Flower of all their
th. And for the ſame reaſon I ſhall
another Advice a-kin to this.

CHAP. XI.

Of Praiſe and Thankfulneſs to God.

Ive a Life of Praiſe and Thank-
fulneſs to God. This inclines the
l to a holy rejoycing in God. Let
have your admiring Praiſes continu-
. O ſteep your Thoughts in the Love
Mercies of God! Say often with your
O what hath God done for me!
at a great Mercies hath he offered and
dred to my Soul? What a Mercy is
hat I am alive? That he hath bore

with

with me thus long? And waited for
Repentance? What aſtoniſhing riches
Love and Free Grace is it that I am
this ſide Hell, and there is an Alſuffi-
ent Saviour provided for me? I'll the-
fore live to the Praiſe of his Glory, a
bear witneſs to his tranſcendent Exce-
lency.

2. Give God both Tongue and He
to Praiſe him. Anatomiſts obſerve, th
the Tongue of Man is tyed to the Hea
by a double ſtring. May not this in
mate that God would have the Tongu
as well as the Heart, a ſtringed Inſtru
ment of his Praiſe? But yet he regar
not the Praiſes of the Tongue at all,
you do not make melody in your Hea
unto him. What doth God require
you for all his Mercies and loving kin
neſſes, but only praiſe? Some hold the
Lands by paying the Rent of a Peppe
corn, or the like. We hold all that w
have from God, who requires only th
we ſhould pay this poor Quit-rent a Pe
per- corn of Thankfulneſs, which if w
pay daily to him, he will give in mo
Mercies. Trumpeters delight to ſoun
where they may have an Eccho, and G
to give where he may have an Eccho
Pra

iſe. God is much delighted with the aiſes of his People; he likes well a nkful Frame of Heart; and indeed e Heart is never in a better Frame, than hen it's tuned into a thankful Note.

3. Labour very much to get your ſelf oulded into this excellent Frame of a ankful and praiſeful Spirit. Do you ve and affect mirth and pleaſure? Let e then prevail with you to en-avour ſeriouſly to get this Truth en-raven as a Principle in your Breaſt, that ou will never find more pure and clarifi-d pleaſure, more ſweet delight, more ra-iſhing joy, than when you are in a God-raiſing, and a Chriſt-admiring frame. *David*'s Mouth is filled as with Marrow nd fatneſs; *i. e.* with the moſt ſweet nd delicious pleaſure when he praiſes he Lord; *Pſal.* 62. 5. Yea this will be leſſedneſs to you. *Bleſſed* (ſaith the oly Pſalmiſt) *are they that dwell in thy ouſe, for they will ſtill be praiſing thee*; *Pſal.* 84. 4. By being thus employed, ou would hold Comfort with Heaven, nd fill up the Muſick there.

4. And becauſe you are unable by all our Songs of Thanks and Praiſe to each unto that height of Praiſe, which the

the Love and Mercies of God call from you, even a Note above *Ela*, a high Note as would crack all your Strings, all your Faculties to get up to; therefore call to Angels and Archangels, and all the Quire in the Cathedral of Heaven, ſing to *glory, honour and praiſe to him that ſits upon the Throne, and to the Lamb for ever and ever.*

CHAP. XII.

Of Humility.

1. LEarn to live humbly before God. This will help very much to advance that Praiſe and Thankfulneſs that I have now been praiſing to you. The humble *Canaanitiſh*, how thankful would ſhe be for a Crumb falling from the Table of Mercy, *Matt.* 15. A dram of Mercy will then weigh very heavy with you, when you look upon your ſelf as the very duſt of the Ballance.

2. The Prophet *Micah*, 6.8. declaring what is good, and what the Lord requires of us, gives this Inſtruction, *Walk humbly with thy God.* We put on our best Robes when we are to be taken into the

liar converſe with great Perſons: nd therefore that you may walk with e great God, and converſe with him, clothed with Humility, as the Apoſtle ter exhorts, 1 *Pet.* 5. 5. This is a ain, but a very comely and neat Sute Apparel. The Greek word that the poſtle uſeth in that place, ſeems to ude to the Knots or Ribbands that omen tie upon them for Ornament. umility is an excellent Ribband, that th not only adorn the Soul, but ties all e Graces together on a knot; it's the ing of all thoſe precious and goodly aris, which if it break, they are all ttered. If you ſuffer Pride to break is ſtring, you loſe all your Virtues. *en the low Violet of Humility withers, your others Flowers will die.* *Hence rnard*, who calls Faith the Mother, es Humility the Nurſe of all Graces. od will give all Grace to the humble; *Pet.* 5. 5. The richeſt Wine is laid up the loweſt Cellars. The Graces and nforts of the Spirit are not laid in high and lofty Heart. It's ſaid of *ta Clara*, that ſhe was but once in all life tickled with the Thoughts of de, and ſhe felt not the comforts of

the

the Spirit of Twenty Years after. Wi
out this Garment of Humility the Soul
naked and thread-bare. It's the Gr
of the greateſt worth, and yet it will c
you the leaſt to keep it.

3. Shew your Humility by your ſwe
contentedneſs with that condition whi
the Wiſdom of God ſhall aſſign yo
ſhew it by your being ſo far from ove
valuing your ſelf, that you do entert
mean and low Thoughts of your ſel
and let it alſo appear by your ſetti
light by the eſteem of others, and
patient bearing all their ſlights. I
hard indeed to be cut in this Vein, a
not to bleed very ſore, if not deadl
Shew your Humility alſo by abandoni
bravery or coſtlineſs of Apparel f
oſtentation.

4. Now that you may become humbl
and keep your ſelf ſo, ſtudy much t
Corruption of Nature, and to kno
your ſelf: Say often to your Self, O wh
a vile ſinful Nature have I! How full
Corruption, which makes my Life f
of Sin? How empty am I of all good
In what a Bankrupt condition is my po
Soul? And if you would in this caſe ta
a right and impartial view of your ſe
the

ere is one false Glass which you must
void, which is the Glass of Self-love;
is will present all fair to you, and make
ou seem to your self better than you
e. This is it which makes one's pride,
d vanity, and unbelief, and unholiness
em to be a little sin, a tolerable fault,
d not to deserve damnation. It will
ake every common Grace appear to be
ving Grace, and a state of Godliness;
d every Duty a true mark of Regene-
cy.

CHAP. XIII.

Of Meekness.

EXercise a meek spirit in all your converse in the Word. Would be richly adorned? The Apostle will tell you how it may best be, what is the best fashion; and that *the ornament of a meek and quiet spirit*; et. 3. 5, 4, 5. You may perhaps think such a meek deportment would be erogation from your Credit; but see re, how God counts it an Ornament, ter than that of wearing of Gold, or ting on of costly Apparel; yea, such

an Ornament as is in his ſight of gr
price. And it is the beſt faſhion al
v. 5. *For ſo holy Women of old ador*
themſelves.

2. Gratifie me your Father in t
ſmall requeſt; Never provoke others
to Paſſion, neither be you by others p
voked thereunto. But what, ſhall I
trampled upon? No, it will be yo
greateſt glory and honour to paſs by
affront. A cool ſpirit is an excell
ſpirit; according as it is in the margi
reading of *Prov.* 17. *v.* 27. But ſhal
not then be accounted a Fool? No,
will be your beſt Wiſdom: *For the W*
dom which is from above is gentle, peac
ble, eaſie to be entreated; *Jam.* 3. 17.
gracious meek Spirit will put up m
an affront, and never rage. Full V
ſels will bear many a knock and ſtro
and yet make no noiſe: But if there
envying and ſtrife in you, are you
carnal? 1 *Cor.* 3. 3. This Wiſdom co
not from above, but is earthly, ſenſ
deviliſh; *Jam.* 3. 15. Theſe overflo
ings of the Gall, are cauſed by corr
and noxious humours within. Let
perſwade you then to take this ge
Medicine, this grace of Meekneſs, wh

will ſtop thoſe better overflowings, and effectually cure the burning Feaver of Paſſion, which is cauſed thereby, and readily heal an angry Sore. This cool ſpirit will either prevent ſparks from kindling, or ſoon quench them. Meekneſs is a ſoft and gentle breath, a ſmooth and pleaſant fann, that cools the Paſſions. It's like ſoft Wool that breaks the force of Cannon-ſhot, that damps the fierceſt anger.

CHAP. XIV.

Of Living in Love and Charity to all.

LIve in Love and Charity to your Neighbour. Be careful to get this Grace engraven on your Breaſt, and as it were moulded in your very Nature. Live in this Element of Love; let the acting thereof be ſo natural and familiar to you, that he that runs may read this new Commandment, which Chriſt left, of loving one another, written in you, as it were in Letters of Gold. Oh how vain a part of Religion and Holineſs is in this Duty of Love? I do not know through all the New Teſtament

any one Duty, so much inculcated and prest on, as this of Love; no string so much beat upon, as if it made the best Musick, and sweetest Harmony in Christian Religion.

2. You must love all, even the most wicked in the World, as having the natural Image of God, or the marks of his Perfection in the Rational Soul. *David* indeed profest his hatred of God's Enemies, but it was (according to the ordinary gloss) of their sins, not of their persons. That effect of Lightning in breaking the Sword, and not bruising the Scabbard, is accounted as one of Natures great Mysteries. But this heavenly flame of Love and Charity, seems much more mysterious and admirable in its operations, whilst it would by all means keep safe, and preserve the person of our vicious Neighbour and Enemy, when it hath a deadly hatred unto, and a desire to destroy his Vices.

3. Though you love all, yet your best and choicest Love must be to the Saints, in whom the Moral Image of God, which consists in Righteousness and true Holiness (and is the special Loadstone of Love) doth shine and sparkle forth. In

the

he parallel Lines which are drawn from he Circumference to the Center, they ll draw to it, and the nearer the Cen-er, the nearer they are to one another. God is the Center of Love, and the near-r we come to him, the nearer are we o one another in ſpiritual Affection. There's a Conſanguinity of Graces a-mong the Saints, and therefore the great-ſt Love, as there is among Perſons of he ſame Blood and kindred: They are ll the Children of God by Faith.

4. Let this Love put you upon being eady to do all the good you can, as you ave opportunity, but eſpecially to thoſe hat are of the houſehold of Faith. Let he Errand on which *Jeſſe* ſent *David*, e your great buſineſs in the World. ook how thy Brethren fare. Conſider he Poor ſo as to relieve them. Deny our ſelf Superfluities, that you may ſup-ly the Poor with Neceſſaries. The Poor re God's Ward-robe; you cannot hang p your Raiment in a better place.

CHAP. XV.

How to manage your Converse in Company.

1. LET that Grace of Love and Charity commended to you in the former Chapter, steer and influence you in your Civil Converse in all Companies. Let it be as a bridle to your Tongue, to restrain your speaking evil of others, and to curb all censuring. *Take him* (saith holy Mr. *Baxter*) *that speaks evil of another to you, to be Satan's Messenger, intreating you to hate your Brother, or to abate your Love.* Let me then warn and caution you, not to run upon Satans Errand, or to do his Message. And consider that this speaking evil of others, is the great Make-bate, the grand Incendiary that raiseth up flames, kindles hatred and malice, and damps all Love and Affection. Its the Sluce of dissention and discord, the great Inlet of jarrs and animosities, of quarrels and contentions in all Companies. And as for censuring of others, how familiar is it with those of your Sex, when they come together

run divisions in the Censures of other
sons, either for their entertainments,
ir garb and dressing, their outward
aviour and gestures, or some such tri-
? always finding fault, and often mak-
(as Coneys do holes in the Rocks)
ere they cannot find; therefore do
mind your self only; look within
r self, within your own Heart; in
s respect keep at home, like a good
swife; be much within Doors, with-
your own Bosom, to spy what faults
re is, and go not abroad in uncharit-
le Censures of others. In the Twi-
ht we can see to read without Doors,
en we cannot within: We cannot see
swellings in our own Hearts, when
can easily spy small Pimples in ano-
r; we can see the Mote in anothers
, when we cannot the Beam in our
n.

2. Be watchful when you are in Com-
y, that you contract no harm there-
The Bee in the midst of the Hive
of clinging stuff, yet keeps her wings
oucht with it. Indeed vain Compa-
hath usually very strong force, to
ke us imitate their gestures, words
actions; we usually learn our Pro-

nunciation, our *Shibboleth*, and our G
ſtures and Gate, by our Compan
You can ſcarce come any where, b
there is ſome white Wall, or ſome blac
Hood, ſo that you ſhall carry ſomethi
away with you. But the greateſt dang
is from carnal Friends and Relations
theſe indeed are the great Impediment
in the way to Heaven. Many in all pro
bability had been Holy and Gracious Per
ſons, if they had had better Kindre
and lived where Godlineſs had been en
couraged, and good Examples give
thereunto. O it is a very ſad thing t
be near to them, whoſe nearneſs will re
move you further from God! Be there
fore exceeding careful, to keep your ſpi
ritual Watch in your Company; an
labour ſo to live in the World, as no
to partake of the corrupt and ſinful ho
mours of it: As Mother Pearls live i
the Sea, not taking in one drop of Sal
Water into their Shells.

3. But yet as much as poſſible may be
avoid joining your ſelf with any Ac
quaintance, except ſuch by whom you
may be made better. The Royal Pſal
miſt begins his firſt Pſalm with the bleſ
ſedneſs of that Perſon, who hath no
walk

alkt in the company of the ungodly. iamonds will not cement with Rub-iſh.

4. In all Converſe in any Company, t ſome good words fall from you, that ay tend to make them better. Let ur Lips (like the Spouſes in the *Canti-es*) drop as the Honey-comb; diſtil me ſweetneſs, ſome ſavoury and whol-m words. A word ſpoken in ſeaſon ay thro' God's bleſſing tend to the eter-l welfare of a Soul. A good Woman ding with her Husband in a great hunder, which much affrighted him, d being askt by him what the reaſon as, why ſhe was not at all afraid, return-d this ſweet and holy Anſwer; *Becauſe is my Fathers Voice.* And this one ſea-nable Word proved the occaſion of his onverſion to God.

5. Be ſure to avoid all vain diſcourſe d idle chatt, which is the feminine ma-dy; and let your Words be few and eil conſidered before you ſpeak. Re-ember that aſtoniſhing ſpeech, *Mat.* 2. 36. *That of every idle Word that you all ſpeak, you ſhall give an account there-at the day of Judgment.*

CHAP. XVI.

How to manage Solitarineſs.

1. WHen you are ſolitary and alone take heed of the creeping in of vain thoughts, which are then moſt apt to ſwarm. Oh it is incredible to think what a multitude of vain thoughts run through the vain Mind in an Hour perhaps as many as there be Sands in an Hour-glaſs. O what pity is it that this noble Soul ſhould be ſo idle, either doing nothing, or to ſo little purpoſe! It is an evil Heart, that like Jett, draws to it ſelf nothing but Straws. O how much is it to be lamented, that this golden Mill of the Soul, ſhould ſpend it ſelf in grinding Chaff for its Enemy, the great deſtroyer of Mankind! *O waſh thy Heart from wickedneſs, how long ſhall thy vain Thoughts lodge within thee? Jer.* 4. 14

2. Entertain ſome ſhort diſcourſe with God, or with your ſelf when you are alone. You never need complain of Melancholy and Solitarineſs in want of Company, when you may make your ſelf company enough; for you may there-

hol

ld diſcourſe with God and your own
ul. A Child of God is never leſs
one, than when moſt alone, becauſe he
th God uſually with him, who is the
ſt company. That good Heathen Phi-
ſopher *Epictetus*, could ſolace himſelf
his Solitarineſs in Baniſhment, with
eſe thoughts, that Divine Colloquies
d Conferences were to be had every
ere with God. O learn to Converſe
th God in your moſt ſolitary Retire-
nts. Say to God, *I will ſet thee al-
ys before me*, *Pſal.* 16. 8. Or you may
ofitably uſe ſome diſcourſes with your
f, ſome Divine Soliloquies; you may
l your Soul aſide to her withdrawing
om; you may commune with your
n Heart in your Chamber, as the
lmiſt expreſſeth it, *Pſal.* 4. 4. But not
the Fool in the Goſpel did, ſinging a
ure lullaby to his Soul; *Soul, thou haſt
ch goods laid up for many years, eat,
nk, and be merry*; *Luk.* 12. 19. But af-
the example of the devout Pſalmiſt,
ging a holy reſt to his Soul; *Return un-
by Reſt, O my Soul! for God hath dealt
ntifully with thee*; *Pſal.* 116. 7. Or if you
e a troubled ſpirit, then you may
k to your ſelf in a way of challenge,

or

or chiding expostulation; *Why art thou cast down, O my Soul! And why art thou disquieted within me?* As he did, *Psal.* 42. 5, 11. Where he rallies up his Soul in that awakening Enquiry. And if after you see reason to alter your Note, and to give thanks for the scattering of the sad Cloud by the Sun-shine of Pardoning Mercy and Love, then you may set your Affections in the same Key, in which the same holy Man's were in another Soliloquy, saying with him; *Bless the Lord, O my Soul! and all that is within me bless his holy Name, who forgiveth all thine iniquities, and healeth all thy diseases*; *Psal.* 103. 1, 2, 3.

3. This course will much improve you in Piety and Holiness; and this Retirement will help you to the most excellent Company, to the Fellowship of God and Christ, who will dwell in you; and the innumerable company of Angels and just Men made perfect will be of the same Society with you. She that is not permitted to speak in the Church, may thus preach to her self, in her own private Chapel, to her great benefit. I mean that Sacred Chapel, which her Devotion hath built in her own Heart.

CHA-

CHAP. XVII.

How to live in a Prosperous Condition.

LIve above withering Vanities, above all the ſmiles and blandiſhents of the World, let not your Heart e glued to any Creature Comforts; ok on them all as withered flowers, as ead things; let your Heart be crucified the World, and the World to it, oking upon it as a dead carcaſs, that ath no beauty or lovelineſs in it. If you rofeſs your ſelf a Chriſtian, live at a gher rate than others. How unbecomg is it a Child of God to be puzling r ſelf about the World? A ſenſe of e Love of God would lift up your Soul ove the ſweeteſt Flowers and delights pon Earth, in all which there will be und nothing but Worm-wood and all in the latter end, nothing but vani- and vexation of Spirit, Its only the oſe of *Sharon* that is without prickles.

2. Proportion your Duties according your Mercies; the greater Receivings Incomes you have from God, the eater muſt your Disburſments and Layings

Layings out for him be. Your Accou
must be according to the number an
weight of your Talents, *Mat.* 25. Th
Servant should proportion his Work ac
cording to his Wages. The Tree bring
forth Fruit proportionable to the juic
and nourishment that the Root suck
from the Earth, and to the cost that i
bestowed upon it. In the Ceremonia
Law God required more costly Sacrifice
from the Rich than from the Poor : A
pair of Turtle-Doves or two young Pi
geons would have been accepted fro
the Poor, but not from the Rich. God
was displeased with *Hezekiah*, becaus
he rendred not according to the bene
fits received, 2 *Chron.* 23. 25.

3. Improve all your prosperity and
lawful pleasures to the furthering of you
delight in God. If that a prosperou
condition should afford you all the varie
ty of Objects, which might be most de
lectable to the several senses, use them
only, as Stirrops, or as the advantage o
a higher ground, to raise up your self b
to the thoughts of Heaven, and the de
lights thereof. Let your Soul take occa
sion and advantage thence, to carry i
self up to the delightful Thoughts o
God

od, the giver of all these; as the Bird om the Tree takes the further flight: nd so far as you can, make use of all our delight in creature-comforts to romote your delight in the Lord, and drive away those black Clouds of car- l fears and sadnesses of spirits, which e Enemies to your spiritual joy and light. Thus you will prove your self good Chymical Christian, extracting a ritual Quintessence out of these earth- and drossy things; thus you turn ung and Dross into Gold and Pearls, ean and contemptible matters into gh and glorious things, and gain to our self such an *Elixir* as will refresh e Soul, and fill it with Cordial Spirits. When you perceive and taste the sweet- es and pleasantnes of these outward ercies, think seriously, if these be so weet and delightsom, how much more weet is God himself, who put all that weetnes and pleasantnes therein?

4. As you love your Soul, let not your ife be a Life of pleasure and vanity. If e Devil can but take you up with one *easure* one Day, and another vanity ano- er, till the *Hour-glass* of your time be run t, he hath his end, and you are ruin'd for- ever.

ever. Remember *Dives*, his Life was continual Feast of pleasure, (*Luke* 16. 19.) but death soon brought the Voide and the Devil took away. O do no ride to Hell upon the back of pleasure Can any think to dance with the Devi all Day, and sup with Christ at Night *Quies*, which signifies Rest, wants th plural Number: Flatter not your se with Dreams of having a Rest in carna pleasures here, and everlasting Re hereafter also.

CHAP. XVIII.

How to manage an Afflicted Condition.

1. USE your best endeavours to ge good by all the Afflictions and Crosses that shall befal you. I know in deed it may be with Christians as wit Meats; some are preserved in Sugar, a Cherries and Plums, *&c.* others (a Beef) are preserved in Brine. But ye I think, you have more reason to fear th sweetness of a prosperous, rather tha the sharp Brine of an adverse condition Bees are killed with Honey, but quicke ned with Vinegar. If you read your Bi

e through, you shall find that few of
od's Children have gone through a
rosperous condition, without being en-
ared thereby, and rarely find any but
ave been bettered by adversity. In the
ummer of prosperity its well if you be
ot Fly-blown. In the budding Spring,
nd in the blooming Summer, then Pride
nd Vanity, Formality in Religion, and
atisfaction in Creature comforts will
apt to sprout forth and taint you; but
he sharp Winter of Affliction will kill
hese Vermin. Sharp and bitter things
re absterſive, and cleanse thy Body from
any noxious and phlegmatick humours;
hereas sweet things, much used, do stuff
p the passages of the Body, and create
any obstructions. Its a high Character
hat is given of that Noble Person, that
irrour of your Sex, the Lady *Jane*
ray, that she so managed an afflicted
ondition, that she made Misery it self
em amiable, and the Night-cloths of
dversity did as much become her as
r Day-dressing. God's Children are
is Jewels, his rich Plate, which being
oured by Afflictions, look brighter;
eir Souls are bleacht and whitened in
e Waters of Afflictions. These are

the

the sharp Lenimons that take off their Mill-dews. Christians seldom come to be great Scholars in the School of Christ without the Rod of Afflictions. Learn to value Afflictions as you do Physick not according to the taste and relish but according to the profitable effects that it works. That is to be accounted a blessed Feaver that preserves the Soul from everlasting burnings.

2. If you be not better'd by God's Rod when he sends it, take heed lest he turn not his Rod into a Serpent, as *Moses* Rod was. Is it not to be thought a dangerous symptom of God's rejection and that the Physician of our Souls is leaving us, when Afflictions, which usually are God's Physick to purge out our Diseases, do cooperate therewith, and so encrease it? It is then to be feared that we shall hardly recover.

3. Improve all Afflictions for your spiritual good by Prayers, and actings of Faith in a Promise. 1. By Prayer. *Is any afflicted? let him pray*, *Jam.* 5. 13. Afflictions may be be said to be improv'd by Prayer, these two ways; 1. By making them a motive to put your self on Prayer. The Rod then doth the Child good when

hen it brings his ſtubborn Heart to his
ees. God therefore lays his People
their backs, that he may make them
look up to Heaven. Every Croſs is
unſanctified Croſs, that is not attend-
with Prayer. 2. By uſing Prayer as
means to help you againſt thoſe ſins,
hich art apt to accompany an afflicted
ndition, as Impatience, Diſcontent,
c. and to fetch in thoſe Graces which
ou have moſt need of therein, as Faith,
umility, Repentance, Contentment,
y, and Submiſſion to the will of God.
rayer will cauſe theſe precious Fruits
grow on the Croſs, and ſo it will be
nctified to you.

2. Improve Afflictions by actings of
ith in the Promiſes. Afflictions are
weetned to Believers, they are rolled
in Sugar, they are ſteept in Honey.
anctified by the Word of the Promiſe,
hat they ſhall work together for good,
om. 8. 28. and yield the peaceable Fruit
f Righteouſneſs, *Heb.* 12. 1. The Pro-
iſe gives them a moſt delicious reliſh
Faith. Faith can make a ſoveraign
il of theſe Scorpions to heal the Soul.
aith can turn Water into Wine, even
e bitter Waters of *Marah* into the
Vine of Comfort.

CHAP.

CHAP. XIX.

How to manage your Relative Condition

1. BE earneſt in Prayer to the God of all Grace, to furniſh you with ſuitable Grace for the Relations you ſtand in. Hath God called you to be a Wife? Pray for the Spirit of a Wife. There's no Relation that we enter into but it calls for new Duties from us. No Relation but hath its peculiar Temptations and ſins, to which it is prone. Conſider then what are your Relation-temptations, and your Relation-ſins, and what are your Relation-Duties, and pray for ſtrength againſt thoſe particular Temptations and Sins, and for thoſe particular Duties. No Duties are more momentous, and yet none leſs obſerved uſually. Its a common fault to neglect our own work, and too much to complain of others neglecting theirs; and ſo like Planets we eclipſe one another. Many Wives are apt to pick quarrels, becauſe their Husbands do not their Duties, when themſelves omit their own. And ſo many unnatural Children com-

plain

in of their Parents for being ſo, when
s next door to an impoſſibility for a
ent to be unnatural. O mind well
r Relation defects, and be very care-
that Religion may form and mould
r demeanour towards all your Rela-
ns whatſoever. This will be your ex-
lency; this will make you like a fixed
r, ſhining in that proper Orb, in that
y ſphere and ſtation, where God hath
t you, without excentrick motions.

2. If you would know how the caſe
nds betwixt God and your Soul, con-
er what you are in all your ſeveral Re-
ions, and how to manage them. Judge
t your ſelf ſo much by your praying,
d hearing, and other Duties of Religi-
in your general Calling, as a Chriſti-
as by the practice of your Religion
ome in your Relations. Obſerve eſpe-
lly how your Religion works in your
lative condition, and the temptations
reof. She is not a good Woman, that
not a good Wife, or not a good
ughter.

3. Live in a free and chearful ſubmiſſi-
and Obedience to your Husband:
have this command in ſeveral pla-
of Scripture. *Wives ſubmit your ſelves*

to

to your own Husbands, as unto the Lo
Eph. 5. 22. *Col.* 3. 18. 1 *Pet.* 3. 1. T
submission includes both Reverence a
Obedience to the Husband, and this Ob
dience must be shewed both to his co
mands, his desires, his restraints, and
rebukes; nay, if his rebukes should tu
to revilings, the Wife may not rev
again; for that would be to shoot wi
the Devil in his own Bow; but she m
sweetly admonish him in things that
certainly knows to be sinful and hurtf
Your subjection doth not hinder you fr
provoking him to love and good work
as the Apostle useth the phrase; *Heb.* 1
24. but yet even this provocation mu
be without passion: You may loving
admonish him thereunto, but with
care, that in so doing you provoke hi
not to wrath, lest you do like those, wh
take hot Water to heat the Stomach, a
thereby enflame the Liver. The Wife
Nathan's Parable is called a Lamb; s
must be a Lamb for meekness. The Apo
stle *Peter* having said, *Ye were as sheep goi*
astray, but are now returned unto the She
herd of your Souls; 1 *Pet.* 2. 25. He im
mediately adds in the next words;
Wives be in subjection to your own Hu
ban

nds. Wives are Christs Sheep, and
uſt not be the Devils Shrews.

4. Is God calling you to be a Mother
having formed a work in you unſeen
o any other Eye but his) take great
are, that you give up, and ſeriouſly de-
ote and dedicate the Fruit of your
omb to God, to be his Servants, ſo
at all the Children that God ſhall give
ou, may be (as *Bathſheba* called *Solomon*)
hildren of your Vows. And in the edu-
ting of them, ſee that you be continu-
ly inſtilling and dropping into them
e Milk of wholſom Inſtructions, that
it may be ſaid of you, as of *Solomon*'s
irtuous Woman; *her Children riſe up,*
nd call her bleſſed; *Prov.* 31. 28. How
reful have holy Women been in theſe
ſes? While *Monica* the Mother of
int *Auſtin* was with Child with him,
e did often devote him to the Chriſti-
Religion, and the Service of the great
od; and afterwards in his Education,
e ſo affectionately tendered the good
his Soul, that he was called the Child
her Prayers and Tears. It was *Timo-*
's happineſs that he had a good Mo-
er and a good Grand-mother; for ſo
learned the Scriptures from a Child.

And

And the Mother of holy *Bernard*, as soo
as her Children were born, gave the
up to the Lord Jesus, to be his Servant
And no less careful was she of their I
structions, as soon as they came to be c
pable thereof, and the success was happ
in that all of them became holy Chi
dren of God. Children while your
are most with the Mother, and in h
company, and usually have the most lo
to her, and therefore are the most likel
to take her Instructions; therefore b
you careful to improve that advantag
And begin betimes with them, so soo
as you see the first buddings of reaso
Gardiners begin to graft at the first r
sing of the Sap in the Spring, and whe
the Bud of the Stock first begins to swe
and enlarge. The Wax, while it is so
and tender, will easily take Impressio
Labour by all means to imprint upo
the Children that God shall give you,
stamp of Holiness. *Philip* King of *M*
cedon gave to one a piece of Metal, wit
out any stamp, who after returned
again to the King with his Son *Alexa*
der's Picture engraven on it, which ve
much pleased the King. You will recei
your Children from God unpolisht, wit

t any form; see that you return them
ck to him with his Son Christs Image
them, which is the Image of Holi-
ss.

5. How sadly accented an account
ve those Mothers to give to God,
no neglect giving of good Instructions
their Children betimes? What a ter-
ble speech was that of a dying Lady
her ungodly Mother? *It's too late now*
speak of God to me, I am going to Hell
ore, and you will certainly follow after.

CHAP. XX.

ow to manage all Natural and Civil actions religiously.

MAnage all your Natural and Civil actions by the Rules of
ligion, making the very drift and
pe of them all to be the pleasing and
rifying of God. Let the Needle in
Compass of your Soul, stand directly
d steddily to this Pole, God's Glory;
d then you will steer your course aright.
nd this end, not only in acts of De-
tion, and the direct duties of Religion,
in the course of your civil conversa-
n.

2. And do not satisfie your self wit making God your end in the gener course of your life, but mind this e actually and expressly in every solem action of every day. If you eat or drin do it not to gratifie your carnal sence appetite, but to preserve your healt that by your health and strength you m be better enabled to do God servic And so in all your domestick affairs, le your Arrow at the same mark, aim at t White chiefly and ultimately, the Glo of God. Thus you will make both yo Natural and Civil actions to slide int Religion, and become parts of God's se vice. Thus you will serve God in yo lying down, and in you rising up, in yo eating, drinking, sleeping, visiting, jou neying, and all other your lawful action

3. But I do not here bid you to mi this end actually in every ordinary action throughout the whole day, or every bit of Bread that you put in your mouth; this cannot be done; b yet you may do it in every solemn actio of the day; you may at every Meal wh you sit down actually and observed mind this end, though not in every b you eat. Or in a morning when you r

ou may have a resolved intention to do
l that day in the Name of God, and for
s Glory; and you may by a ready un-
bserved act of a strong habit order all
rticulars that day to the same end,
hich you did actually propound do your
lf at first rising in the morning; and
ll all the day do propound to your
lf in the general habitual disposition,
ame, and purpose of the heart. Thus
en, though the Glory of God, and
ood of the Soul, cannot be distinctly
d actually intended in every single acti-
n of the day; yet a sincere habitual in-
ntion of God's Glory, well fixed and
vetted within, will be sufficient to steer
d influence all the particulars of that
y into that end. As a man that sets
rward in a Journey with a full inten-
on to go to *London*, though he do not
tually think of *London* in every step
at he takes, yet by virtue of the first
tled intention, every particular step is
dered to that end.

CHAP. XXI.

Of spending of Time.

1. NEver do any thing meerly to pass the time away. Neither make any Visits, nor set upon any thing called Recreation, barely on that account. Time is too precious a Jewel, too valuable a Treasure, to study how to get rid of it, as some do of an old Commodity that lies on their hands, that they cannot tell what to do with. God never gave us the least pittance or moment of good to trifle away, but that we might do some time therein. What, can you have any time to pass away, when many would give all they are worth but to draw out their breath one hour longer? As a great Lady that cryed out on her Death-bed, *All too late, a world of wealth for an inch of time.*

2. Avoid all such occasions whatsoever as are expensive of much time to no good purpose; as vain trickings and trimmings, tirings and dressings, too long needless visits, perusal of idle Books, or Treatises of vanity and folly, vain thoughts,

thoughts, fruitleſs diſcourſe, unneceſſary ſleep, uſeleſs Recreations, and idle Games. But it may be askt, Are not theſe things lawful? This one Queſtion ſends many to Hell; *May I not do this?* For we are moſt of all in danger by the uſe of lawful things, being here moſt apt to go beyond our bounds. There are more killed by Wine than there are by Poiſon. But why may not I do as the moſt Perſons do, that are of my rank and quality? No; do not you ſet your Watch by the Town Clock, but by the Sun-Dial of the Scripture, the true and perfect Dial of the increated Sun. Make not your Neighbours, but the Scriptures the Rule of your Life. If you eye what others do, and direct your courſe of Life accordingly, you do ſteer by a Planet, and not by the Pole-Star, and will never ſo come at the Heavenly Harbour, the Port of Eternal bliſs and happineſs. I do not adviſe you againſt neceſſary Recreations for your health. But thoſe that ſpend much time in Playing, Carding, Dicing, or ſuch kind of Games (againſt which I hope I need not much caution you) do but nick-name it, when they call it Recreation, and are like ſuch, that

have a nice Stomach, who feed more on Sauce than they do on Meat.

3. Make every Day a working Day for Heaven, and every Day a Sabbath from Sin; I mean a resting Day from it. Be every Day working out your Salvation with fear and trembling; your time is short, and your Work is great, and your Salvation lies at stake, therefore fall hard to your Work; set on it with all your might, and hoard up all the time that possibly you can for it.

4. Remember often that Immortality and Eternity hangs upon the spending of your time, and according as you spend this, so it will be with you to all Eternity, either for happiness or misery. I have read a Story of a certain Gentlewoman, who used to spend much time in playing at Cards, and such Games, coming once from that Pastime late in the Night, and finding her Waiting-Maid reading a good Book, cast her Eyes over the Maids shoulder, and spake Words to this effect; *Thou poor melancholy Soul, what, alway reading and spending thy time in this manner? Wilt thou take no Comfort in thy Life?* But the Gentlewoman being soon after got to Bed, could take no rest,

but

but lay groaning and sighing bitterly. The Maid lying in the same Room, and hearing it, desired to know the reason of it; to whom her Mistress replied; *I read this Word* Eternity *in thy Book, which hath so pierced my Heart, that I believe I shall never sleep more till I have a better Assurance of my Eternity.*

Lastly; Consider seriously that you must at the great Day of the Lord, give an account for all your time. Its said of *Ignatius*, that whensoever he heard a Clock strike, he would say, *Here is now one Hour more past, which I have to answer for.* O what a heart-affecting consideration is the loss of time, with the account to be given for it? Holy Mr. *Baxter* tells us, he familiarly knew a most holy, grave, and Reverend Divine, who was so affected with the Words of a godly Woman, who at her Death did often and vehemently cry out, *O call time again! O call time again!* That the sense of it seemed to remain on his Heart, and appear in his Praying, Preaching, and Conversation to his Death: O that the reading of her Words here might have the like happy Influence on your Heart and Conversation!

CHAP. XXII.

Of the Order and Method of Duties every Week-day.

1. AS soon as you are awake in the morning, lift up your Heart in some good thought to God. Let your Heart be raised up in thankfulness to God for the Mercies of the former night, and by fiducial reliance on him for his Providence over you that day following. Set forth in the morning in the Name of God, resolving to do all things that day in that Name; *Col.* 3. 17. And for his Glory, and that you will spend it for God. And likewise fortifie and arm your self against all the Temptations that you foresee you are likely to meet with occasionally that Day. And if any thought about any worldly concern shall present it self to you, striving to get first in, check it with the words of our Saviour in another case; *Touch me not, for I am not yet ascended to my Father.* I have not yet raised up my Heart to God. Thoughts will stand about your Heart in a morning, as a company of Clients about

about the door, and that which first enters hath usually most to do all that day. Satan will first croud in, if possible, by some worldly or vain thought, to get the first entrance in the morn; he is like a greedy and restless stomach-worm, that keeps a coyl to have his break-fast before his Master be served. Therefore let it be your diligent care as soon as you awake, to fill your Heart with some Thoughts of God, which will be the best break-fast to keep out the Wind of a Temptation. And if you thus perfume the Soul in the morning with such sweet odours, you will the better keep out ill scents all the Day. Let your Heart be as the Sun-Dial, that early receives the Sun-beams, and goes along with it till the evening. Let it receive the Beams of the Sun of Righteousness freely in the morning, and he will shine on it all the Day. If you do not at first set out to a right point of the Compass, you will make a bad Voyage.

Ejaculations which may be used when you awake in or toward the Morning.

MY Voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up, Psal. 5. 3.

How precious are thy thoughts unto me, O God? How great is the sum of them? If I could count them, they are more in number than the Sand. When I awake I am still with thee, Psal. 139. 17, 18.

My Soul waiteth for the Lord, more than they that watch for the morning; I say, more than they that watch for the morning, Psal. 130. 6. *O when shall the day dawn, and the day-star arise in my Heart?*

It is of the Lords mercies that I am not consumed, because his compassions fail not; they are new every morning, Lam. 3. 22, 23. *Therefore my thanks shall never fail, but be new and fresh every morning also.*

2. Let not your morning Hours (which are the very Flower and cream of time, the most precious of all the Day for any Work or Duty) be spent in Bed, or vainly out of Bed. And while you are dressing, let some one (if you can conveniently) read to you, or else you may employ your time in thinking of the last Sermon you heard, or some other good Thoughts, as of the Soul's Wedding Garment, *Mat.* 22. 11. or of the durable Cloathing, (*Ezek.* 23. 18.) in comparison of which all the best Apparel is but a Cobweb Tiffany, a fine worth-

less

ess Nothing; or you may use such Eja-
ulations and Meditations as these fol-
owing.

Ejaculations and Meditations which may be used while you are dressing.

PUT on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof, Rom. 13. *ult.*

Put on the New Man, which after God is created in righteousness and true holiness, Eph. 4. 24.

Be you clothed with humility, for God resisteth the proud, and giveth Grace to the humble; 1 *Pet.* 5. 5.

This Garment is very neat, but how much more comely and glorious is the Wedding Garment of Souls, the Robe of Christ's Righteousness, which is put on by Faith.

Oh what a blessed time will that be when I shall be arrayed with the perfect Beauty of Holiness, with the white Garments of perfect Light and Glory! Then shall be the Marriage of the Lamb.

Am I not now garnishing a Body which may in a few days turn to rottenness? O what shall this vile Body be

deckt,

deckt, as a dead Body, ſtuck with Flowers, and the precious Soul be neglected.

3. When you have got your Cloaths on, then ſolemnly retire into your Cloſet for Devotion, if no other neceſſary buſineſs call you unto ſomething elſe before; which may often happen when you have a Family; which when you have, then if occaſion be, firſt ſettle affairs therein for the fore-noon Work, and then having founded a retreat in your Heart to temporal Affairs, you may after retire into your Cloſet with more freedom from domeſtick cares, and without fear of interruption; whereas if you went to your private Devotion before, you would be forced to cut it ſhorter, to curt and clip that Duty.

4. Manage your domeſtick Affairs with Prudence and Diligence, but not with ſolicitous eagerneſs and vexing care. *Salomon*'s virtuous Woman, looketh well to the Affairs of her houſhold, and eateth not the Bread of idleneſs *Prov.* 31. 27. *A wiſe Woman buildeth her Houſe*, *Prov.* 14. 2. ſhe Studies in every buſineſs how to ſet every thing in order, as the Carpenter ſtudies how to ſet each part of the frame in joynt. But yet here

be not like *Martha*, while she played the good huswife, *cumbred about many things*. And if many things fall out together, dispatch them in a prudent order, and not with too much haste and eagerness. Those things are seldom well done, that are done over hastily. The Drones flie about more hastily than the Bees, but they make no Honey but Combs only.

5. At your meals reflect upon God, turn your eyes to see his mercies towards you. Thus will you enjoy God in all. A carnal heart regards no more than the bare enjoyment of these outward mercies, but looks not to the spring from whence they come, as a gracious heart doth, who finds the greatest sweetness of them, to be their coming from the Love of God. Besides, you may then reflect on God by raising up your thoughts to the delights in him; think seriously in your heart, if this meat be so sweet to my taste, how much more sweet is Christ and hidden Mannah? Here you may take occasion, like him that sate at meat with Christ, *Luk.* 4. 15. to raise up your thoughts to the blessedness of him that shall eat bread in the Kingdom of God. Thus you will feast your Soul, while you are feeding your

your Body. Thus you may ſo ſweeten your Meat, and ſpice your Cup, with the relliſhes of the Love of God, as may make your Table better, and more pleaſant to you, than the Tables of the greateſt Ladies in the World.

6. In the midſt of all your domeſtick over-ſight of affairs (when you ſhall have any) eye Gods Providence, caſting all your care upon him, and ſo he will bleſs your endeavours. And often retire to God by Ejaculations, ſhort Addreſſes, and holy Breathings of Soul after him. By theſe you may ſanctifie both your walking, riding and journeying (which are uſually vainly ſpent in multitudes of idle thoughts that ſignifie nothing) and all your affairs alſo whatſoever. This was *Nehemiah*'s practice when he was before the King, he then prayed to the God of Heaven, *Chap.* 2. 4. I do not believe that he then went into ſome place by himſelf to pray; no, he ſent up only ſome ſhort Ejaculations to God, while he was in the King's preſence. It's reported of holy Mr. *Dod*, that he never got up upon his Horſe but prayed before he lighted off. In every corner there is a Throne of Grace, therefore often every day, improve

prove this priviledge; by often looking up to God, and casting your eyes to Heaven; and so you may bring down Heaven to you. As often as you want direction in any sudden case and affair, or relief in any need, by one lift or sudden glance of the Eye of Faith to Jesus Christ, you may have it. And in such cases you may use as an Ejaculatory Prayer that of honourable *Jabez*; *O that thou wouldst bless me indeed! and that thy hand may be with me! and that thou wouldst keep me from evil, that it may not grieve me!* 1 *Chron.* 4. 10. which was so pleasing to God, that it's added there, and God granted him that which he requested.

7. Besides those short Ejaculations now mentioned, you must make solemn Addresses to God twice a day at least. The Soul must have her set meals, or a set service to God twice every day at least. Twice every day the Clock must necessarily be wound up. *Aaron* lighted the Lamps, and burned Incense evening and morning; *Exod.* 30. 7, 8. Reading of Scripture is to us as his burning the Lamps, and praying is as his burning Incense; these two must go both together, like eating and drinking. If you do solemnly

lemnly addreſs your ſelf to God in th morning, you ſhall be in a better fram and temper of heart all the day after and if you do it at night, you will find better appetite to it again next morning But I do not limit you to twice a day it will be beſt to do it as often as wit any conveniency you can. Holy *David* did it thrice a day, evening and morning and at noon; *Pſal.* 55. 17. ſo did *Daniel ch.* 6. *v.* 10.

8. Fill up all the intervals and vacan cies of your time every day, thoſe Pa rentheſes or breathing times betwixt on employment and another, with readin ſome good and profitable Books, neceſſar Recreations for your health, charitabl Viſits of the Poor, friendly Courteſie neighbourly Civilities, or ſome profitabl Diſcourſe, or Recourſes to God in Pray er, beſides your evening and mornin Addreſſes.

9. Every night before you go to Bed retire your ſelf, and call your ſelf ſeriou ly to an account in an impartial ſurve of all the remarkable actions, and alſo o the mercies of the paſt day. And for you better direction therein, you may as your ſelf theſe following queſtions.

1. Wh

1. What time have I loſt or trifled way this day?

2. What particular duties have I o-itted?

3. What ſins have I commited this day?

4. Out of what principle have I per-rmed my duties? whether out of an in-ard byaſs of Love to God, or from ſome tward Poiſes and Motives? Have not e wheels been oiled by ſome ſiniſter ſpects in duty; Hath not my per-rmance of duties been more out of ſtom, or to ſtop the mouth of natural onſcience, than out of any delight in em;

5. In this account ask your ſelf what ve my Receivings been from God this y? what Talents and Mercies have I d from him? and how have I laid them t for him? what Mercies have I receiv-, and what returns have I made for em?

10. Cloſe your eyes at night with ſome oughts of God and Chriſt. When you e compoſing your ſelf to ſleep, commit ur ſelf then both Body and Soul into s hands to keep them for you, while u ſleep, as the Child when it goes to d gives its Mother what it would have

kept

kept safely. Or going to Bed, you ma
suitably meditate on Death, whose Imag
and Picture Sleep is. Look upon you
Bed as upon your Grave; think to die
often as you fall asleep. Sleep is a sho
Death, and Death is nothing else but
long sleep: the Bed is a Grave for o
night, and the Grave is a Bed for man
Ages. We expect to awaken from o
Beds, and we hope to rise again fro
our Graves. If you seriously follow th
course every night, you will have Jes
Christ lie all night, as a bundle
Myrrh betwixt your breasts, and w
find your heart in a good frame when ye
awake. If you thus rake up the fire ov
night, you will find it in the mornin
Solomon's vertuous Woman lets not h
Candle go out by night; *Prov.* 31. 1
Let your Lamp be well trim'd, yo
Grace well lighted and put in exerci
when you compose your self to rest; a
like a good Watch-candle, you will fi
it burning when you awake. O how m
ny are there that lie down as the Beas
in their Straw, without so much as bi
ding their Souls good night!

Ejaculati

Ejaculations which may be used at night before sleep.

I *Will both lay me down and sleep, for thou Lord makest me dwell in safety*; Psal. 8.

When thou liest down thou shalt no be afraid, yea thou shalt lie down, and thy sleep shall be sweet; Prov. 3. 24.

Lord, I commit my self both Body and Soul into thy hands, who art the keeper of *Israel*, and neither slumbers nor sleeps. *The Lord is my keeper, the Lord is my defence, who neither slumbers nor sleeps*; Psal. 121. 4, 5.

11. If there be any interceptions, any interruptions or breaches of sleep in the night, fill up those vacancies with meditations on some Sermon lately heard, or on what you read the day before in the Bible, or some other good Book, or else with some Parenthetical Ejaculations, as devout Souls, those spiritual Crickets in the night, have used to do.

Ejaculations that may be used in the Night in breaches of sleep.

BY *night upon my bed, I sought him whom my Soul loveth*; *Cant.* 3. 1. O

let

let me not have occasion to say, *I sought him but I found him not*; or to go about as the Spouse there did, in a dark night of desertion, crying out like a desolate Widdow, *Saw ye him whom my Soul loveth?*

With my Soul have I desired thee in the Night; yea with my Spirit within me will I seek thee early; Isa. 26. 9. *My Soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, while I remember thee on my bed, and meditate on thee in the Night watches*; Psal. 63. 5, 6.

O when shall I come and appear in the presence of God, in the City of the New *Jerusalem*, which hath no need of the Sun neither of the Moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof: And there shall be no Night there, and they need no Candle, neither Light of the Sun, for the Lord giveth them Light, and they shall reign for ever and ever; *Rev.* 21. 2

O when shall my Soul be received into the number of that heavenly Chore that sing for ever *Hallelujahs*, that rest not Day and Night, saying, Holy, holy, holy, Lord God, Almighty, which was and is, and is to come; *Rev.* 4. 8.

I will bless the Lord who hath given me counsel, my reins also (my inward thoughts) *instruct me in the night season*, *Psal.* 16. 7.

CHAP. XXIII.

How to spend the Lord's Day.

IN general, Be a curious spender of your time on the Lord's Day. This will be a holy curiosity. Let this day be your delight, spend it wholly in walking in the Spouses Garden amongst Duties and Ordinances, with a sweet and holy pleasure, where there is so great variety, that you may go (like a diligent Bee) from one Flower to another, from one Duty to another, and never take surfeit. It's the wholy Day that God commands to be sanctified, and therefore the whole must be spent in holy exercises. Therefore do not think it sufficient for the sanctification thereof, that you have been at the Publick Worship in the Assembly, unless the whole Day were spent there, as was antiently done by the Primitive Christians in their Publick Assemblies, almost from morning to night. On other

Days

Days of the Week Duties call for time but time calls for Duties on the Lord's Day. If I were to pass my Judgment of the Religion of any person, I would take my measures from the manner of their observation of the Lord's Day.

2. Before you go to the Publick Worship, spend what time you can in private (beside Duty in the Family) that so you may be better prepared for the Publick. For private Devotion before will be a great means to prevent worldly thoughts and distractions, when you are in the Assembly. Worldly thoughts and cares do play the part of little Children, if they cannot keep the Mother from going abroad, they will cry to go along with her; and these, if they cannot keep you from Church, they will strive to go thither with you; but solemn preparation before, lays a restraint on them, gives them a discharge, to prevent and hinder their accompanying of you.

3. Be a constant, diligent, and reverent Attendant on the Publick Ordinances, and make the best improvement of them for your Soul. This is a frequenting the Royal Exchange of Christians, and would exceedingly tend to the Souls

advantage

vantage. Christ's presence is most to found in the Publick Ordinances: He lks in the midst of the golden Candlecks: Here the whole Assembly with ited and concentricated Forces do bege the Throne of Grace; and so their ayers have more power with God. Muk in Consort is the most pleasant. That the sweetest Posie that is made of most owers. The prayers of many smell eetest with God. Besides, Affections e more wrought on in publick than in ivate (which some great Naturalists ve observed as one of Natures great ysteries) and where Affections are most ised, there God usually confers the eater blessing. Indeed sometimes it lls out that Christians are more dull unr the publick means, which may be in dgment, when they either put too uch confidence in such places, or are llen to a loathing or slighting of that iritual Food, either because they have so oft, or by reason of some circumances in Worship, which they like not.

4. When you come home from the ublick, be careful to spend your me in Religious Exercises. Meditate on what you have heard, and having

ving, like a diligent Bee, gathered abroa in the Publick Assembly, the sweet heavenly Flowers, work your Hone comb within your own Hive. Dige well by private Meditation that spiritu Meat, which was set before you in th Dishes of the Publick Ordinances. Me titate also on the Attributes of God, th Works of God, and especially the Me cies of God, that you may be stirred u to holy rejoycings, praises, and thank givings, which are the most proper wor of the Day, which is a Day of thank giving, and commemoration of the Me cies of God, especially of the Resurrec on of Christ, and the great Work of R demption.

5. Be careful that your Servants d not prophane or mis-spend this day, a being tender of their Souls, as well your own. *Solomon*'s virtuous Woma gave a portion of holy Instructions, a well as of Food, to her Servants and Ma dens; *Prov.* 31. 15, 26.

CHAP. XXIV.

Of Holy Duties in general.

1. BEfore you go to any Duty addre you self to Jesus Christ for a su

ly of grace, for the performance there-
f. If you be to go to a new act of pray-
ng, or hearing, or receiving the Sacra-
ents, you must eye Jesus Christ again,
ut forth a new act of Faith towards him,
nd labour for new Influences, and a fresh
pply of Spirit from him.

2. Do not only number your Duties, but weigh your Duties, how many; how many look how oft they go to Duties, but never seriously how, or in what manner they perform them? and so cheat themselves everlastingly, concluding themselves to be in a state of Grace, because of their constancy in Duties, but miscarry everlasting by for want of a right manner of performing them, as out of a right spring and principle, and to a right end, and with sincerity and fervency of affection. Though the Tree bear many large and fair fruits, yet it is not much valued, unless they have a good relish. If the fruits that your soul brings forth have not a good tast, through the sincerity and right ends thereof, or taste not of the Love of God, they will not be acceptable unto God. *Let all your works be done in Love*; 1 *Cor.* 16. 14.

3. Do not only perform holy duties,

but love holy duties, ſo they will be mo
acceptable to the God of Love. An u
godly Man or Woman may often go
prayer, but they love it not; they m
hear the Word, but they receive n
the Truth in the love of it: But a go
heart loves duties. So long as you cann
find any relliſh in Ordinances or priva
Duties; but are in an indifference wh
ther you perform them or no, or ha
your frequent intermiſſions of theſe mea
ſo that ſometimes you take them, a
ſometimes you let them alone, it is a ſi
you are not ſound within; or if you
conſtantly take them, if it be without
appetite, and perform holy duties, or
to ſtop the mouth of Conſcience, it's
argument your Soul is not in health. T
you find ſweetneſs in Ordinances, t
caſe is not well with you, as it ſhould
the Soul is out of frame. If once you lo
duties, they will be a delight and refre
ment to you. All the ways of Chriſt a
Beds of Spices and Roſes, and can y
walk on ſuch, and not be requited for
with ſweet and fragrant ſmells? Th
that carry bundles of Spices from *Arab*
have their Spirits refreſht with the ſw
Odours that breath from them. A go
Chriſt

Christian is refresht in duty; the Soul an sing at her work. Love turns all ains into pleasures. Though the Mother take a great deal of pains in tending the Child, yet she finds a sweet delight in it, because of her love to it. A good Christian can say with *David*, *O ow I love thy Law! Psal.* 119. 97. And, *I delight to do thy Will, O my God! Ps.* 40. 8.

CHAP. XXV.

Of Prayer.

DO not rush on Prayer presently, without some serious consideration before. Read therefore some portion f Scripture before you pray. This will fford you matter of meditation, which ill furnish you with matter for Prayr; for so you may turn what you have ead into Prayer. A good Heart is by ne Duty quickned, and prepared for aother, as the Wild Bores, by whetting heir Tusks with their other Teeth, ake them sharp, and so every Tooth utually sets an edge on another. If herefore you be to read, Pray before by me short Address to God, if to Pray,

read before; Yea, Pray alſo before Pra
er, that God would aſſiſt you in Praye
and deliver you from the Evil Infirm
ties of your Prayer. Holy *David* Pra
for his own Prayers, *Pſal.* 141. 1, 2.

2. Look not upon Prayer as a task, b
as a priviledge: Oh! What a great a
glorious priviledge is it, that the poor
Saint may with boldneſs have acceſs wi
to God! *Eph.* 8. 18. *Rom.* 5. 1, 2. Is
not a Royal Priviledge to have a Key
our keeping, that opens Heaven Gat
and lets into the Preſence-Chamber
the King of Glory? To ſpeak with h
at any time? If you would thus look u
on it, I ſhould not need to perſwade y
to go to Prayer conſtantly, Morning a
Evening. This would be in ſtead of
hundred Arguments, that Prayer is
High and ſo Royal a Priviledge, t
you may thereby go boldly to t
Throne of Grace, draw near to G
himſelf, and lay your Petition in his b
ſom, and plead your Cauſe before h
and fill your Mouth with Argumen
and Reaſon out your great Concer
ments with him, and receive his a
ſwers.

3. Pray Earneſtly. Lazy Devot

nd Key-cold Prayers will never prevail. ou muſt wreſtle with God in Prayer, ke Holy *Jacob*, that you may prevail. n wreſtling one ſingle Perſon ſtrives ith another, ſo the Devout Soul with od; they go to it ſingly, as it were and to Hand, and have as it were a ſinle Combat in private. The Devout aint loves to wreſtle with God in the loſet, when no Body is preſent, the oor being ſhut, he loves not to have ectators of it, he then comes up cloſe o God, and gets within him, takes hold f his Everlaſting Arms. Thus the Woan of *Canaan* Wreſtled with Chriſt, e ſtands to it, though ſhe had many epulſes from him. The Soul thus reſtles with God, as a Child with the ather, who is much delighted and pleaed, to let it get the better on him, to ncourage it, and after takes it up from s Knees into his Arms, when you go to rayer you muſt ſet all your faculties n work, you muſt open and ſpread the ails, open and ſpread forth your Afections, as wide as you can, that they ay gather wind enough, to waft you ver to the Land of Promiſe.

4. See that your Prayers be followed

read before; Yea, Pray alſo before Pra
er, that God would aſſiſt you in Praye
and deliver you from the Evil Infirm
ties of your Prayer. Holy *David* Pra
for his own Prayers, *Pſal.* 141. 1, 2.

2. Look not upon Prayer as a task, bu
as a priviledge: Oh! What a great a
glorious priviledge is it, that the poore
Saint may with boldneſs have acceſs wi
to God! *Eph.* 8. 18. *Rom.* 5. 1, 2. Is
not a Royal Priviledge to have a Key
our keeping, that opens Heaven Gat
and lets into the Preſence-Chamber
the King of Glory? To ſpeak with hi
at any time? If you would thus look u
on it, I ſhould not need to perſwade y
to go to Prayer conſtantly, Morning a
Evening. This would be in ſtead of
hundred Arguments, that Prayer is
High and ſo Royal a Priviledge, th
you may thereby go boldly to t
Throne of Grace, draw near to G
himſelf, and lay your Petition in his B
ſom, and plead your Cauſe before hi
and fill your Mouth with Argumen
and Reaſon out your great Concer
ments with him, and receive his A
ſwers.

3. Pray Earneſtly. Lazy Devoti
a

and Key-cold Prayers will never prevail. You muſt wreſtle with God in Prayer, like Holy *Jacob*, that you may prevail. In wreſtling one ſingle Perſon ſtrives with another, ſo the Devout Soul with God; they go to it ſingly, as it were Hand to Hand, and have as it were a ſingle Combat in private. The Devout Saint loves to wreſtle with God in the Cloſet, when no Body is preſent, the Door being ſhut, he loves not to have Spectators of it, he then comes up cloſe to God, and gets within him, takes hold of his Everlaſting Arms. Thus the Woman of *Canaan* Wreſtled with Chriſt, he ſtands to it, though ſhe had many Repulſes from him. The Soul thus Wreſtles with God, as a Child with the Father, who is much delighted and pleaſed, to let it get the better on him, to encourage it, and after takes it up from its Knees into his Arms, when you go to Prayer you muſt ſet all your faculties on work, you muſt open and ſpread the Sails, open and ſpread forth your Affections, as wide as you can, that they may gather wind enough, to waft you over to the Land of Promiſe.

4. See that your Prayers be followed

with Diligent and ſerious Endeavours, for effecting of that which you have Prayed for, otherwiſe they will be Fruitleſs. If you pray for Knowledge, and never take pains by Reading and Study to get it, or for the Mortification of Sin, and never Labour to Subdue and Kill it, or for Reformation of your Life, and never ſet about the Reforming of it, your Prayers will be to little purpoſe. It's as if a Man ſhould pray to be Cured of a Diſeaſe, and yet never uſe Phyſick, nor Dyet or Exerciſe to Cure it: Or like ſuch, at the Greek Heathen Orator ſpeaks of, who ſeeing great Hailſtones falling down on their Heads, Prayed to be ſecured from them, but would not ſtir a foot. Gods uſual way is, to give in Bleſſings to us concurring with him in the uſe of means, and he will not vary from his Ordinary Method, unleſs upon moſt ſpecial Occaſions.

5. Look after your Prayers, to ſee what becomes of them, and what returns, what Anſwer you have of them. Thus did *David*, *Pſ.* 5. 3. and 58. 8. *Habackuck* having Prayed, ſtands upon his watch, ſets himſelf on his Tower, to ſee what God would ſay to him. There

are

are many times ſuch Diſpenſations of God towards us, which we might ſee, did Ecchoe to our Prayers, if we did well obſerve them. Do not then ſhoot out your Prayers, as Children do their Arrows, who ſhoot them away, and never look after them more: But rather as Archers that ſhoot them up into the Air, and ſtand ſtill waiting for their coming down again.

6. In all your Prayers, let Praiſes be mixt, and have a good ſhare, and due proportion in them, Do not ſhuffle up Praiſes into a Corner of your Prayers, do not croud nor huddle them up into a ſcant and narrow Compaſs, as moſt do, or thruſt 'em into the very End and Concluſion of your Prayers: But let them bear a part throughout the whole Duty.

CHAP. XXVI.

Of Deſiring the Sincere Milk of the Word.

AS a New-Born Babe deſire the Sincere Milk of the Word, that you may grow thereby. The Word is as Milk, go then to it as Children to the Breaſt, with an Appetite, but be ſure it be Milk that you deſire, and not Froth,

Power and Virtue, not the Froth o empty Words of Rhetorick, which ar not to be accounted as Sermon Milk, it' plain-song always that makes the bes Musick. Desire that Milk alway which i most wholsom, not that which is mos luscious, and best pleases a dainty or cu rious Pallat.

2. Do not satisfie your self with some weak Velleities and faint Wishes, o whimperings after the Breasts of the Word, but let your desires after this sincere Milk, be strong and earnest, accompanied with diligent endeavours after it, and suck the Breasts well, that you may have it, desire it by the effectual, fervent Prayer of Faith. This is indeed that real and spiritual sucking, which is required of New-born Babes in Christ. The Prayer of Faith is the Mouth, or the two Lips, whereby we suck spiritual Milk, and draw in heavenly Influences, and Divine Sweetness from the Word. *Ask and ye shall have, Mat.* 7 7,8. but then this asking must be in Faith. The Mother opens the Breast when the Child cries after it. If you thirst after this heavenly Milk of the Word, God will give it, his Spirit will communicate sweet in-

flows

ows to your Soul; he ſometimes lays Wormwood to the Breaſts of Provi-ence, to wean us from Creature-Com-orts, but he would never have us wean'd rom the Milk of the Word, while we re in this Life, but would have us lie ontinually at the Breaſts of the Two Teſtaments. Children while they are in ealth, are almoſt continually Sucking, nd never ſatisfied, but while they are t the Breaſt. If your Soul be in a good ealthy Condition, you will not be well atisfied, but while you are lying at the Dugs of Ordinances, at theſe ſpiritual Milk-Pales, as *Job* calls the Breaſts.

3. If after you have lien long at the reaſts, waited long at the Ordinances, ou find nothing come, no inflows, no irtue, no refreſhments or comfort from hem, ſo that they ſeem to be dry Breaſts, et give them not over, as ſome are too pt to do, thinking it in vain to wait any onger, when as the fault is in themſelves, ot in the Word and Ordinances, they re full Breaſts, but theſe poor Creatures annot act Faith to draw. God may ſee auſe ſometime to with-hold this Spiri-ual Milk, to withdraw his influences, and ut forth no Virtue or Efficacy in the

Word, yet do not give over waiting; continue still in the diligent use of the Means of Grace, he will please to let down this Milk in the end; what you do not find at one time, you may at another; he will at length smile on you in the Ordinances, and let you have Evangelical Fruitions. If you did live much by Faith, you would find these full Breasts flow plentifully.

4. Think that while you are in this World, you will have need of this Milk of the Word, need of Ordinances. There are some fond Christians, that think they are above Ordinances, which are only for Babes and Punies, that they are past the Milk of the Word, and are grown too old to suck the Breasts. I wish they were ever new-born Babes in Christ, which is to be feared they never were, tho' they conceit themselves to be tall and perfect Men and Women in Christ. I have read of one *Philinus*, that never fed of any other Meat or Drink all his life but only Milk. All the true Children of God, must certainly while they live here, feed on no other food but only Scripture-Milk. God will not nourish our Souls by immediate Influences and Com-

unications from himself, till we come the heavenly Land, that flows with ilk and Honey, and to sit at God's own able at the Supper of the Lamb in the ingdom of Glory. When the new-born bes are grown to a perfect stature, and e perfectly wean'd from the World, hich will not be till this Mortal shall ve put on Immortality; then, and not l then shall we have immediate Communion with God, which is the very eet of Heaven. The pot of Manna ust continue in the Ark of the Church, l we come to the Celestial *Canaan*.

5. The end of desiring this Milk, must that you may grow thereby. We are nurisht and made to grow by the me things whereby we were first bred. he Milk by which the Infant is nousht, is but the blood of which it was amed in the womb, further concocted the Breasts, and turn'd white there. So is only the same Word by which we ere spiritually begot, that doth cause spiritually to grow: For indeed all e Ordinances, which are the Souls nouishment, are nothing else but the Word self in several forms, or the subject atter of the Word. The Sacrament

of

of the Lord's Supper, which was espe
ally appointed for the Souls nouri
ment, and growth in Grace, is but t
Word in a more sensible form, or
the same meat otherwise drest a
cookt, to make another Dish. The S
crament is but the Word visibly prep
red to the Eye, by an exuberance of me
cy, which was barely set forth to t
Ear in Reading and Preaching, that o
Eye might affect our Heart, and t
whole Man might be fed with mo
apt and suitable congruity, by such vi
ble signs. If you be new born, you mu
not satisfie your self with that, but yo
must further look to it, that you gro
up in Christ. It is a shrowd sign, th
that Person is not in Christ, who is we
contented with present Grace, witho
endeavouring after growth therein. B
not like *Luther*'s Changeling, ev
sucking, never thriving. Try then wh
ther you grow in Holiness. Do you pe
form duties with more Heart and Li
than formerly? Are you now, not onl
for personal Holiness, but Relatio
Holiness.

CHA

CHAP. XXVII.

Of Reading the Word.

READ every Day some portion of Scripture either out of the Old or New Testament, but especially out of the New: Make use of both these Breasts for your spiritual nourishment; prize both Law and Gospel; highly value and study both. The Child likes to lie sometimes at one Breast, sometimes at the other; but the Gospel is the better Breast, and Faith loves most to lie thereat; it finds most sweetness in the Gospel Honey-comb; it gets Honey in every little Cell of it, tasts sweetness in every Word or Tittle of the Gospel.

2. Read the Scripture understandingly; see when you read that you understand the substance and sense, the drift and scope of the Holy Ghost in that Scripture which you read, otherwise you read unprofitably. I speak now of those places of Scripture which contain either some Article of Faith, or matters of practical Godliness, such as are incumbent upon Christians, to learn to observe

and practise. But as for those places that contain meer speculative and controversial matter, or hard questionable Points in Divinity; an ordinary Christian need not be curious for a distinct understanding of them.

3. When you begin to read any portion of Scripture, pray unto God, that he would enlighten you by his Spirit, that you may understand it, and read it with reverence as the Word of the most holy God; and when any thing affects you, pray to God, that he would work that particular passage on your heart before you read any further.

4. In reading take special notice of and mark those places of Scripture, which you find most suitable and beneficial to you, and read them over oftner than others. Let your heart, like a diligent Bee, sit longest on those Flowers that will afford you most Honey; and yet if you stay thereon as long as you can, you shall never get out all the sweetness, you may afterwards return to read again and find more; and though the Soul have even laded herself, she leaves them, as the Bee her Flowers, as whole as she found them. A good serious

Chriſtian may perhaps have read a Chapter twenty times over before, yet afterwards in the reading of it, God may diſcover ſomething to him a new, ſo that he then gathers that thence, which he never did before, and taſts a new and freſh ſweetneſs there.

5. Read the Scriptures with this end and intent, that you may know what God would have you to do, and what he would have you forbear, that the word of God may dwell in you richly in all Wiſdom (as the Apoſtle ſpeaks, *Col.* 3. 16.) *i. e.* that you may be ſo wiſe as know to apply it, know how to uſe ſuch an Example, and ſuch a reproof. It's the Wiſdom of a Tradeſman, to know how to uſe ſuch a Tool, ſuch an Inſtrument or Engin, and of a Chriſtian to know how to uſe ſuch a portion of Scripture, to remember what Chriſt did in ſuch a Temptation, what *Abraham*, *David* and *Job* did in ſuch a Caſe. Look into the Word of God, as into an excellent Glaſs, whereby to know how to dreſs your ſelf, Look into it, that you may ſee all your ſpots, and whatſoever is amiſs, and out of order, that you may amend and redreſs the ſame, yea, that you

may behold in this Glass, the Glory of the Lord, and be changed into the same Image, as from Glory to Glory, *i. e.* into the Beauty of Holiness, which this Glass is proper for, 2 *Cor.* 3. 18.

CHAP. XXVIII.

Of Hearing the Word Profitably.

WHen the Word is Preached, do not stay at home, no not to read good Books. They are strange Children, that when the Nurse holds out the Breast, will cry out for the Sucking Bottle. God is pleased to put forth his Spirit in the Preaching of the Word, more effectually than in the reading it. The same Milk is more Effectual and Nourishing when it is taken warm immediately from the Breast, than when it hath been Milkt out, and stood a while, and when it can be had, you make no use of the Bottle or Spoon. Though a Printed Sermon be as good, as that which is heard from the Ministers Mouth, yet it hath not pleased God ordinarily to work Conversion by Printed Sermons at such times, when the Word might be heard Preached. Though

Abana and *Pharpar* had as good water as *Jordan*, yet it would not heal *Naamans* Leproſie. That Honey taſts ſweeteſt, which is ſuckt immediately out of the Comb, and much better than that which is eaten out of a Diſh, and that Word is ſweeter to the Souls Pallat, which drops immediately from the Miniſters Mouth, and came directly from his Heart thither, than that which is read out of a Book. That which comes warm from the Heart of the Preacher, is moſt likely to go to the Heart of the Hearer. That perſon which will not go to hear the word Preached, but will rather ſtay at home to Read is like a ſullen Child, that will not eat his Meat, unleſs he himſelf may cut it. You may expect that God will give a Bleſſing to the endeavours of his Faithful, Laborious Miniſters. We uſe to feed our Nurſes well, that our Children may fare the better.

2. Mark the Doctrine, Deſign, and Drift of the Preacher all along, that you may underſtand the Sermon, and obſerve his Method, that you may remember it. For ſo it will be the more portable for the memory.

3. Go not to hear the word with a com-

mon

mon frame of Heart, or with the ſame end, that you go to hear another kind of Diſcourſe: But go that you may be made Holy, otherwiſe you go not to the Word, as a New-born Babe, with an Appetite to the Milk of it. You muſt come to theſe Golden Pipes, *Zach.* 4. 2. that they may empty Golden Oyl into you, or they will do you no good. *Canaan* it ſelf, that flows *with Milk and Honey*, would be but a *Deſert*, a Honey-Comb without Honey, meer Wax, if Chriſt were not there. Therefore go to the Word, to find ſomething of Chriſt there, to get ſome influences from him, and not barely to hear a Man ſpeak, go to hear not ſo much that you may know more but that you may be affected more.

4. Hear the Word attentively and diligently, becauſe it is your Life, *Deut.* 32. 46. The things ſpoken, do concern the Soul, and are moſt Momentous; how ſlightly and careleſly do multitudes of People hear the word Preached, as if it were a matter of ſmall concern? Which might juſtly cauſe God to take away the Word from us; when the Mother ſees that the Child doth but play with the Breaſts, ſhe puts them up.

5. Labour

5. Labour to be affected with the word, I mean not with some elegant Expressions, or pleasing Comparisons that are brought in a Sermon to tickle the fancy of a Delicate Hearer. If these only affect you, you get no good, but suck wind rather than Nourishment. The Bee lights not on the Rose, which hath the freshest Colour, and sweetest Smell, but on the Thyme which is an Herb of little beauty. A Devout Soul rests not on Truths curiously deckt with Eloquence, but upon plain naked Truths, to fetch Honey from. It likes the most saving, weighty and powerful Truths, the Spiritualness of the matter, the Holiness of Soul-Searching Doctrines, such Doctrines as beat down Lust and Corruption. But a formalist is only delighted with the History, the Elegance of Language, the quaint Notions, or the Rational Evidence of the Discourse, and so rests in the outward shell, and tasts not the Kernell. If these things only do affect you in hearing, you did never yet really tast the goodness of Sermon-Milk, or the sweetness and preciousness of Christ in a Sermon, which if once you had tasted, how would your Heart be affected

affected and raviſht with it? It's only the taſting of the Hony-Comb, that makes one affected with it, and to long after more.

6. Ponder upon what you hear, lay it up in your Heart, ſo as to retain it. Thus did *Mary* by Chriſts ſayings, ſhe kept them all, and pondered them in her Heart, *Luke* 2. 19. The word is a Jewel lockt up in the Cabinet of your Heart. It's pondering on the word in the Heart that doth make it Nouriſhment to you by Digeſting of it, and turning it into the Blood and Spirits of Holineſs. This is the Squeezing of the Honey-Comb of the word into the Heart, which makes it yield abundant ſtore of refreſhing ſweetneſs. Yea, and preſſeth it ſo, that it ſlides down deep into the Heart, ſo as it is made to abide there. When the Miniſter hath laid on a healing plaiſter Meditation binds it faſt on, makes it ſtick, and abide, which otherwiſe would rub off again preſently, without doing any good, it faſtens on our Hearts the truths which we have heard.

7. If you would profit by the word preached, then pray for the Miniſter before you go to Church. *Col.* 4. 3. *Eph.* 6. 19. Pra

9. Pray to God to direct him to ſpeak a word in Seaſon to you, that might be ſuitable to your Condition, and work upon your Heart. I am perſwaded that one reaſon why People reap no more benefit by the Word, is becauſe they do not before pray for the Miniſter, or for a Bleſſing on the Word, that he ſhall preach to them. Conſider that thus praying for him, you pray for your ſelf, if the Mother have a full Breaſt, it is the benefit of the Child. St. *Auſtin* praiſed God for furniſhing his Nurſe with Milk, when he had periſhed without it. O pray to God conſtantly before you go to Church, that he would enable the Miniſter to do the work of a Spiritual Nurſe well, and then you will find that you will have matter to praiſe God for the good, that you ſhall reap after by his Church-Nurſery.

8. When you come home, retire your ſelf a little, and repeat over to your ſelf the moſt practical truths which you have heard, make Application of them to your ſelf, and preſs them home upon your own Heart. Think not how the Doctrine you have heard, doth fit others, this hinders your profiting by the word, but think how it fits your ſelf. Chap

CHAP. XXIX.

Of Receiving the Sacrament of the Lords Supper.

1. NEglect no opportunity of being a gueſt at this Sacred Feaſt of the Lords Supper, and take care that in all your Approaches to it, you come worthily. This would be a prime and moſt Soveraign means to your living well, which is the deſign of all the Advice that I have given you. O what Excellent and Heavenly Lives did the Primitve Chriſtians lead, while they received the Sacrament every day, or every Lords Day? They were thereby inflamed with ſuch Zeal and Holy Courage, that they were ſaid to come from the Sacrament, like Lyons breathing fire, and hence in *Cyprians* time, they had it every day, that they might be the more animated to lay out their Blood for Chriſt. This Sacrament, ſaith *Chryſoſtom*, is for the Noble Eagles that would have their thoughts on high; it helps Souls mightily to mount up with wings as Eagles, to run and not be weary, to fly

ſwiftly

swiftly through difficulties and duties, and to make them ascend up in a fiery Chariot of Love. Christians may hereby be brought unto, and preserved in a Holy Gallantry of Spirit, and briskness and livelines in well doing, and to move as in the Chariots of *Aminadab*, with nimble vigor. The Elixir of Christs Blood in the Sacrament, will make the believer full of Life and Spirits. Hereby a Christian (saith *Bernard*) is made more meek to be reproved, more patient to labour, more fervent to love, more ready to obey, and more Devout to give God thanks. In a word, your Heart by this feast of fat things, and refined Wines, will be more strengthned to the practice of all Holy Virtues, to the mastery of all Corruptions, and to the Conquest of all Temptations, and support to go on in its work and way, without sinking under its burthen.

2. Besides how could you think that you live well, if you should live in the neglect or omission of so great a Duty as this of Receiving the Sacrament, which was the Request and Legacy of your dying Saviour, with strict Command appendant and annext thereunto,

Do

Do this in Remembrance of me? Would no that be a living in Rebellion againſt hi Law, a ſlighting of his Body and Blood while you have a Command to Commu nicate therein? Unpreparedneſs may b your Sin, but cannot be a warrantabl plea for abſtaining.

3. Now that you may ſo make you Addreſſes hereunto, as to come worthi ly, be careful of theſe Four followin particulars.

1. To know and underſtand the Na ture and Ends of this Feaſt.

2. To be ſuch a Perſon as the Maſte of the Feaſt would have his Gueſts to b

3. To make your ſelf ready befor you come to it.

4. To behave your ſelf ſo at it, as be comes a Gueſt at that Roy[illegible] Banquet.

CHAP. XXX.

Of the Nature of the Sacrament of th Lord's Supper.

ENdeavour to get a right underſtand ing of the Nature of this Divin Myſtery, ſo as to know what you fee on there. All People love to have ligh

whe

hen they are at a Feaſt, to ſee what ey eat. If you have not the light of nowledge, ſo as to ſee what you eat in e Lords Supper, which is the great yſtery of our Religion, you do not en diſcern the Lords Body, and ſo annot be a worthy Receiver. Now as r the Nature of this Holy Sacrament, nſider both the outſide and inſide of it.

The outſide contains, 1. The Sacramental Elements, Bread and Wine. 2. The Sacramental Rites or Actions.

The Sacramental Elements are Bread d Wine, which being duly Conſecrated, are plain and viſible Repreſentations, d Divine Memorials of the Body and lood of Jeſus Chriſt: But yet they are ot bare Repreſentations thereof, they e not meer ſhadowy Significations and eſemblances: For God doth not nouſh and feed our Souls with thin and mpty Shadows, weak and languiſhing epreſentations, or naked Emblems: nd therefore we muſt further look on em as real Pledges, and Seals or Inruments of Conveyance of Chriſt, and e fruits of his Death, in a Myſtical anner to the Faith of his People which omes to pass by Vertue of our Lords In-

ſtitution, whereupon he that duly re
ceives the Elements, receives the thin
ſignified by them, and vail'd therein. A
among Men, a pledge confirms a contrac
and a Seal conveys an Eſtate, Houſe o
Land, by Virtue of the Law of the Land
So by Virtue of Chriſts Inſtitution, th
Covenant of grace is by the Sacrament
Elements confirm'd betwixt God and th
worthy Receiver, and Jeſus Chriſt, wit
all his benefits, truly exhibited and con
veyed from God to the believing Com
municant (though not as through a Con
duit Pipe, as if they were Locally con
tained therein, yet) as an Eſtate is Con
veyed from the Giver, by Wax an
Seal, which is delivered by the Hand o
his Meſſenger, or as the Poſſeſſion of
Houſe, is delivered by a Key, and o
Land, by a Sod or Turf. And ſo whe
Chriſt ſaith by the Miniſter, *Take, This*
my Body or *my Blood*, he doth as much a
ſay, Take theſe, they are to thee m
Body and Blood, *i. e.* real Pledges, to
gether with which I give thee my ſel
according as a Man in worldly Matter
doth by Pledges give the thing ſignifi
ed thereby; as if he that's about givin
poſſeſſion of a Houſe, ſhould give a Ke
an

and say, Take it, here is possession of my House, or delivering an Evidence Sealed, should say, Take this, here is my Land. And upon this account, the Cup is called by the Apostle, the Communion of the Blood of Christ, and the Bread broken the Communion of the Body of Christ, 1 *Cor.* 10. 16. where the Apostle signifies to us, that the Eating and Drinking of Believers in the Lords Supper, is a real Communication in his Meritorious Death, and Allsufficient Sacrifice, and a true Participation of the Blessed Fruits of the Cross. As among the *Jews*, those that did eat of the Sacrifice, did partake of the Altar; *ver.* 18. that is, of the Sacrifice offered upon the Altar: So among Christians, to Eat and Drink by Faith in the Lords Supper, is to be partaker of his Immaculate Sacrifice; once for all, offered up upon the Altar of the Cross. The Covenant is as the Deed, that intitles us to all the Riches of Grace, and Regions of Glory; but the Sacrament is the Instrument, that doth Invest us therein.

The Sacramental Actions or Rites, are on the Ministers part, 1. The Consecration, by Blessing and giving thanks. 2.

Breaking and Delivering. And then on the Communicants part, the Actions or Rites are, Taking, Eating, and Drinking.

The inside of the Sacrament, or the Spiritual thing Signified and Couched in the outward Sacrament; this is Christ himself, as offered up upon Mount *Calvary*, together with the pretious Fruits of the Cross, which bare better Fruits to us, than all the Trees of Paradise did: as Olives of Peace and Reconciliation with God, Clusters of the Grapes of *Canaan*, Righteousness and Grace, Joy and Gladness, Life and Salvation. The Elements of the Bread and Wine, signifie the Body and Blood of Christ, with the pretious Fruits thereof, and the breaking of the Bread, signifies the Crucifying or Sacrificing of Christ; And the Delivery of the Bread and Wine, Christs Delivering of himself with his Benefits. And the Taking, Eating, and Drinking, point forth the Communicants thankful accepting, and using that pretious gift. Here the glory and divinity of the mystery.

CHA

CHAP. XXXI.

Of the Ends of the Sacrament.

ENdeavour to understand well the Ends of this Sacrament. Now for your more clear and distinct understanding hereof, I shall premise this one thing, *viz.* That this Sacrament of the Lords Supper in the true notion of it, is a Feast, and particularly a Feast upon a Sacrifice, or a Feast upon that which was once offered up in Sacrifice to God, namely the Body and Blood of Christ, which are represented in the outward Elements of Bread and Wine. And thus it is parallel unto, or bears proportion with, the Jewish Feasts under the Law, which were made upon those things, which they had first offered up in Sacrifice to God: for it was an antient custom among the Jews (as also generally among the Heathen) to link Feasting and Sacrificing together, and to Eat of the things which themselves had Sacrificed, and so had a Communion therein. This they did to signifie a Fœderal or Covenanting Rite, and solemnity betwixt God and Them, as

alſo a Covenanting League of friendſhip among themſelves, who did eat thereof. This being premiſed, you may more plainly underſtand the ends of this Sacrament, which are theſe following.

The firſt end of this Sacrament is to be nouriſhment to our inward man, or that the Divine Nature in us might thrive, The end of a Feaſt is nouriſhment. This Sacred Feaſt was inſtituted to nouriſh and feed the Soul, to ſtrengthen and increaſe its Graces. Hence it's expreſt by Eating and Drinking, 1 *Cor.* 11. 24, 25. Chriſt comes to the Soul as *Melchiſedeck* to *Abraham* with Bread and Wine. The very Body and Blood of Chriſt, which were a Sacrifice, as they were offered up to God, in that one full and ſufficient oblation upon the Croſs are Meat and Drink for the Souls nouriſhment as they are offered unto us, and ſet before us in the Diſhes of the outward Sacrament, and ſo Chriſt Crucified is truly and really, but Spiritually and Myſtically given to us in the Lords Supper to be our Nutriment, as he was given for us in the Sacrifice and Oblation upon the Croſs, to be our propitiation and atonement: Chriſts Fleſh is Meat indeed, and his

Blood Drink indeed, and do become one with us ſpiritually for our nouriſhment, as our Bodily Meat and Drink do, being turn'd into our ſubſtance, here there is a kind of Divine Coalition into the ſame Nature: hence our Saviour ſaid, He that eateth me ſhall live by me, *Joh.* 6. 57. It's ſtoried of *Artemiſia* that ſhe ſo dearly loved her Husband *Mauſolus*, that after he was dead, ſhe took the Aſhes of his Urn, and mingled them with her Drink, and ſo intomb'd her dead Husband in her living body. A faithful Soul that is eſpouſed to Chriſt, doth this at the Sacrament, Eating and Drinking there of her crucified Saviour by a Spiritual Commeſſation, thus ſhe lives by him, and hath him as it were intomb'd in her Heart.

Therefore whenſoever you come to this Heavenly Banquet, come with this end that your Soul may receive increaſe and nouriſhment in Grace thereby, that you may have Chriſt become one with you, as your food doth whereby you thrive and grow. But yet you muſt not think to get any nouriſhment, from the out-ſide of the Sacrament, from the outward Rynd or Bark, or Skin of the Or-

dinance, or by feeding on the outwar
Elements, if you reſt there. This woul
be to ſcrape or lick the Diſh only, or ou
ſide of the Cup, to play with the Trench
er and let the Meat alone, and to go awa
whole and untoucht from the Table.

The ſecond end for which this Sacra
ment was inſtituted, is a ſolemn Com
memoration of Chriſt and him Crucifie
or the celebrating a memorial of him i
the Church throughout all Ages. Pub
lick Feaſts were uſually made for the pre
ſerving the memory of ſome great Bene
factor. Now this Sacrament of the Paſ
ſion is a publick Feaſt for the whol
Church of God in all Ages; and was i
not inſtituted for to keep a perpetual me
mory of the Founder of it, our dea
Lord and infinite Benefactor? This wi
appear by his own words at the the firſ
Inſtitution, do this in remembrance o
me, *Luk.* 22. 19. *i. e.* of me as Crucifie
and Dying, as Saint *Paul* expreſly inter
prets it, 1 *Cor.* 11. 26. For as oft as y
do eat this Bread, and drink this Cup
ye do ſhew forth the Lords Death till h
come; and therefore it was purpoſel
ordain'd for the retaining a more ſpecia
Memory of his Death and Paſſion. For th
Sa

Sacrament (as I premiſed) was a feaſt upon a Sacrifice, and ſo it was ordain'd by Chriſt more particularly and ſpecially, to commemorate that oblation of himſelf upon the Croſs for the Redemption of the World, till he come to Judgment, to eternize the memory of his great and infinite love and goodneſs in dying for us, and to tranſmit it to all ſucceeding Ages and Generations. The Lord hath ſo done this marvellous work, that it ought to be had in everlaſting remembrance.

Therefore in all your addreſſes to this Sacrament of the Paſſion, come for this end, to keep in a thankful and affectionate memory the great and infinite ſufferings of Chriſt for our Sins. Remember his Death and Paſſion through the whole Sacramental Action, and that with the moſt enlarged and enraviſht affections and meltings of Heart, and the immortal hatred of thoſe ſins that put him upon dying for us, and the ſhedding of His moſt precious blood, one drop whereof is of more value than a Mountain of Pearls as big as the whole Earth.

The third End of the Lords Supper is

a ſolemn renewing of the Baptiſmal Covenant. The Feaſts antiently made upon Sacrifices were generally uſed (as I obſerved before) to ſignifie thereby a Covenanting with God. Therefore this Supper of the Lord being in the true notion of it (as I ſaid) a feaſt upon the bloody Sacrifice offered by Chriſt upon the Croſs for us, it doth clearly inſinuate to us, that it was appointed to be a mutual ſtipulation or covenanting betwixt God and his Communicants, hence Chriſt ſaid concerning the Cup, This is the New Teſtament, or Covenant in my Blood *i. e.* the Rite or Solemnity of the New Covenant (to declare and ſignifie the conſent of parties thereunto, and reſolution to perform the duties of it) inſinuating thereby, that as the Legal Sacrifices on which the People did eat were as Rites of an old ſuperannuated Covenant, ſo was this Sacrament a Rite of a New Covenant, by uſing whereof we do teſtifie our engagements to perform it, as God doth his for making us partakers of all the Bleſſings couched in it. So that this Sacrament on Gods part doth ſignifie a ſolemn delivery of Jeſus Chriſt his pretious Body and Blood, togethe

with remiſſion of ſins (for which that Bleſſed Body was broken and torn, and that Blood ſpilt) and all other fruits of his Death. And on our part it ſignifies a free acceptance thereof, and a hearty delivery of our ſelves up to the intire obedience of him, as we ingaged in the New Covenant to do: ſo that conſequently one great End of this Sacrament is to be a pledge of our happy participation of the Body and Blood of Chriſt, with remiſſion of Sins, Juſtification, Adoption and Title to the Regions of Bliſs, and all other the ineſtimable benefits thereof. Hence it's called the Communion of the Body and Blood of Chriſt, 1 *Cor.* 10. 16. where the Apoſtle doth plainly declare that the Sacramental Bread and Cup are aſſured pledges of our Communion with the Body and Blood of Chriſt, *i. e.* of the Communication thereof to us, if duely received.

Therefore in all your Addreſſes to the Lords Table, go with this Scope and End, that you may have a part and portion in Chriſts Body and Blood, remiſſion of ſins and reconciliation thereby, with all other merits of the Blood of the Croſs, which God hath Covenanted

to make over to you. And go alſo with this intent that you may renew the ingagement, and declare that you will ſtand to the terms of the Baptiſmal Covenant, that you will keep firm and conſtant to that holy League, and ſtand out in a holy War againſt all the Enemies of Chriſt, and never revolt or go to the Enemies Quarters; but as a faithful confederate with him, will alway fight under his Banner, againſt the World, the Fleſh and the Devil, and continue to be on Chriſts ſide, or of his Religion to your lifes end.

The fourth End of this Sacrament is to be a Pledge and improvement of that love, unity and concord that ought to be among Chriſtians. Thoſe that did Feaſt upon the Sacrifices antiently (as I before hinted) did uſe to enter into a Covenant of friendſhip among themſelves as well as betwixt God and Them. And it hath been an univerſal cuſtom, throughout the whole World to make Covenants or Leagues of Friendſhip by Eating and Drinking together. This bleſſed Supper of the Lord is really and truly a publick Love-feaſt, and was deſigned by our Saviour for this end, the promoting

promoting Love and Union among all his People, and to ſhew that they ſhould all cleave together in one Spirit, as they have all been partakers of one Bread, 1 *Cor.* 10.17. If then it was a Love-feaſt and the feaſt ſtill remain, let not the love be excommunicated.

CHAP. XXXII.

Of Habitual Qualifications of the Communicants.

BEfore you make Addreſſes to this Heavenly Banquet, ſee that you be habitually ſuch a perſon as the Maſter of the Feaſt our Lord Jeſus Chriſt would have his gueſts to be. Therefore you muſt ſet ſome portion of time apart, before the Feaſt Day, to examine your ſelf, whether you be ſuch a perſon or no, *i. e.* whether you be a Real and Serious Chriſtian, one that is truly, and in good earneſt Godly. When the King ſaw one amongſt his Gueſts, that had not on a Wedding Garment, that was not Veſted with the Robes of Chriſts Righteouſneſs for Juſtification, nor of Inherent Righteouſneſs for Sanctification, he command-

ed

ed to take him, and bind him Hand and Foot, and to caſt him into utter Darkneſs, *Matth.* 22. 13. The Wrath of God will be up againſt ſuch unworthy Gueſts, as the King's was againſt *Haman* at the Banquet of Wine, and will give Sentence againſt them accordingly. The *Indians*, when they firſt came into theſe *Northern* Countries, thought Roſes had been Fire. Surely the Roſe of *Sharon* will be really a Conſuming Fire, a devouring Flame to unworthy Communicants. He that Eats and Drinks unworthily, Eats and Drinks his own Damnation. 1 *Cor.* 11. 29. it's as if the Apoſtle ſhould ſay, he ſwallows Damnation; and this is more than to *ſwallow* down Flames here in the World. It would be well for ſuch, if this Sacrament proved only an empty Feaſt to them, but it proves mortal Poyſon, and like Poyſon taken in Wine, works with the fierceſt Violence. If you be an unworthy Gueſt at the Lords Table, you will be guilty of the Body and blood of the Lord, 1 *Cor.* 11. 27, your Soul be dieperd in Blood. I mention not this to diſhearten you from going to that Bleſſed Feaſt (for you ought to go) but to perſuade you to g

as a worthy Guest, that your going may be for your Everlasting Comfort, and not for your Confusion.

CHAP. XXXIII.

Of Actual Qualifications.

MAke your self actually ready to come to this great Solemnity, this Holy Sacrament of the Lords Supper. It's not enough that you be habitually, unless you be actually prepared. If you were invited to a Feast by some great Person, you would not satisfie your self to go in your ordinary Dress, though it were neat and handsom, but you would put your self to some more than ordinary pains to spruce and trim your self, so as not to have a Hair amiss. And ought you not to be more careful to Beautifie, Deck and Trim up your Soul afresh, by special and more than Ordinary Devotions and Actions of Piety, before you come to this High and Majestick Solemnity, this Tremendous Mystery? as *Chrysostom* calls it. Before Meat, it is good to use some Exercise (as Physicians say) to stir up the Natural Heat, for to pro-

promote Digeſtion: And ſo before this Spiritual Feaſt, it's good to Exerciſe our Souls, for the ſtirring up our Spiritual Appetite thereunto, for the warming, heating and quickning of all thoſe Graces and Affections that are neceſſary for a worthy Communicant, which are, Faith, Repentance, Hungring Deſires, Love to God and our Neighbour, Joy, Thankfulneſs, and Reſolutions of New Obedience. You muſt not only have the habit of theſe Graces, but they muſt be made ready, new ſcoured and prepared, ſo as they may work more kindly at the Sacrament; there muſt be a tuning of the Viol, and a winding up of the Strings, the ſeveral Faculties of the Soul. Now you muſt rally up all your Affections, all the Forces of your Soul, and get them all in a ready Frame and due Poſture, for exerciſing themſelves at this Sacred Solemnity. You muſt premediate before you go, of all the work that you are to do at the *Sacrament*, and ſo thereby fit your ſelf for the better doing of it, when you come there.

CHAP.

CHAP. XXXIV.

Of Suitable Behaviour at the Table of the Lord.

BE careful ſo to behave your ſelf at this Divine Feaſt, as becomes one of the Lords Gueſts. It's not ſufficient to get your Heart into a Devout Frame, before you Approach to this Table of the Lord, but it is requiſite alſo, that it be kept up in a Holy Tune, in a right Diſpoſition and ſuitable Deportment, during the whole Solemnity. It's not enough to Trim up ones ſelf to go to the Table of ſome Noble Perſon, but there muſt be alſo a becoming Behaviour there, leſt Offence be given by any undecencies. And therefore that your Demeanour here may be proper and becoming, I ſhall inſtruct you how, and in what particular Seaſons or Paſſages of the Adminiſtration, your Sacramental Graces reſpectively are to be exerciſed. I hinted to you in the former Chapter, which are thoſe Graces that are moſt proper to be exerciſed at the *Sacrament*, and ſhall now ſhew you in what Order and Method,

and

and in what ſeaſon they are aptly and pertinently to be acted there.

When you are called up by the Miniſter to draw near to the Table of Bleſſing, think you hear Chriſt himſelf by his Miniſter calling you up, and bidding you welcom. And then Exerciſe Humble Thankfulneſs and Joy, together with hungring deſires, and let your Heart ſay: Lord, what am I, that thou ſhouldſt ſo far condeſcend, as to invite me a poor Worm, thy worthleſs Hand-maid to thy Royal Table? And to admit ſuch a wretched Creature to the Banquet of Spiced Wine, who have deſerved nothing but Gall and Vinegar to Drink? My *Soul* therefore doth Magnifie the Lord, and my *Spirit* rejoyceth in God my Saviour, for he hath regarded the Lowlineſs of his Hand-Maid, from henceforth all the powers of my Soul ſhall call thee Bleſſed. Lord, haſt thou now called me into thy Banquetting-Houſe? I do promiſe here, that while the King ſitteth at the Table (and I there with him) my Spicknard ſhall ſend forth the ſmell thereof. My Faith, Deſires, Love and Thankfulneſs: Yea, all my Graces ſhall ſend forth a ſweet and holy Perfume to

pleaſe him. O that the ſame Love that hath prepared a Table for me, and now called me to it, would prepare me for it, and refreſh my Soul with Love and Sweetneſs there.

At the Miniſters reciting the Words of Inſtitution, Separating and Bleſſing of the Bread and Wine, whereby they are Conſecrated; Exerciſe Faith and Thankfulneſs, and fervent Deſires to God the Father, and ſay, Lord, out of thine infinite Love, thou didſt ſeparate and ſet apart the Lord Jeſus from all Eternity, and appointed him for our Redeemer, and didſt bleſs him with the Spirit above meaſure, making him the rich Treaſury, and common Stock of Grace, a Fountain over-flowing, to the ſupply of all Believers: Let him not be to me a ſtockt Treaſure, or a Fountain Sealed up, but Bleſs and Sanctifie theſe Creatures of Bread and Wine to me, that they may be the Body and Blood of Chriſt in effect to me, for my Attonement, Peace and Propitiation, and pardon of all my ſins, and convey Spiritual Life, Nouriſhment and Comfort to me abundantly. O let my Soul be ſteept in ſweetneſs; and let the Rock pour out Oyl into me, e-

ven the Oyl of Grace, and of Joy and Gladneſs alſo.

When you look upon the Bread and Wine after Conſecration, Exerciſe Faith to diſcern the Lords Body; and look now upon them not as common Bread and Wine, but as Sacramental Repreſentations, Spiritually Exhibiting the Body and Blood of Chriſt, look by Faith beyond theſe outward Elements and ſay Lord, thou doſt here ſend me a covered Diſh of Royal Cheer from Heaven, from thine own Table, as to a Beloved Friend or Dear Child: Teach me to take off the outward Cover, and to ſee plainly and clearly the rare Delicates that are laid in it. Let me ſo imploy my outward Senſes, in minding the out-ſide of the Sacrament, ſo as to raiſe my Spiritual Senſes, to ſee and diſcern the inſide thereof, and the Glorious Myſteries couched in it. And here exerciſe further longing deſires after thoſe vailed Myſteries, and ſay, As the Heart pants after the Water-Brooks, ſo panteth my Soul after thee O my God, my Soul is athirſt for God, yea, even for the Living God.

When you ſee the Bread broken and

the Wine poured out, then you see the lively Spectacle of a Dying Saviour. Let then Repentance be renewed, Faith, Love and Resolutions for New Obedience and Holy Desires also Acted and Elevated in the Soul. Represent now to your self in this Mystery, what our Lord Jesus endured when he hung upon his painful Bed of Sorrows the Cross, and say to your self, can'st thou look upon a broken Saviour, without a broken Heart? Upon a bleeding Christ, without a bleeding Soul? Upon a pierced Jesus, without a Heart pierced thorow with Godly sorrow for thy Sins that pierced him? Doth not every Orifice made by the Nails, the Thorns, and the Spear in that pretious tormented and pained Body, and every drop of Blood that issued thence, call aloud to thee for Repentance of those Sins that caused these Torments? I do therefore here Vow and Covenant to take a revenge upon my Sins, and give them their mortal wound, and cause them to Bleed to Death, using them, as they used my Dear Lord and Saviour. O what Streams of matchless Love were these, that flowed from a Dying Saviour, laying down

his Life for me; and do not these call for ſtreamings of Love back again from my Breaſt towards him? O that my Soul may be ſprinkled with that Blood, which iſſued from that Fountain of infinite Love! O that it may be Bathed in that Bleſſed Bath, ſet open for Sin and for Uncleanneſs! Whom have I in Heaven, but thee, and there's none upon Earth that I can deſire beſides thee, my bleeding Saviour.

When the Miniſter comes and delivers to you the Bread or Wine, look on him as doing it in Chriſts Name, and here ſtir up Faith and Love to God. Think with admiring Love, how God in Chriſt delivers up himſelf in Covenant to you, offering to be your God, your Reconciled Father and Redeemer: And believe with Joy and Thankfulneſs, that you hear Chriſt by the Miniſter ſaying to your Faith, Take my Body and Blood, all the Riches of that Covenant, which was Sealed with my Blood, all the Bleſſings couchſt in that Bleſſed Charter of the Goſpel.

When you take theſe at the Miniſters hands, then let the Hand of Faith ſtretch forth it ſelf, to reach God, and ſtir up your

your ſelf to take hold on him, and put forth intire Reſolutions of New Obedience, and ſay, Lord, by taking this, I do Covenant with thee, that I take thee with my whole Heart, to be my Lord, to be ruled and governed as well as ſaved by thee, and I do here ſeriouſly devote my ſelf, both Body and Soul to the intire Obedience of thee.

When you are eating the Bread, then lift up your Heart by Faith to God and ſay; I believe, Lord, that thy fleſh is meat indeed; thou that didſt Dye for me, art the Bread of Life, that ſhall nouriſh my Soul to Eternal Life. My Soul ſhall be ſatisfied as with marrow and fatneſs, and my Mouth ſhall praiſe thee with joyful Lips. And here by eating this Bread, I do Covenant with thee, to be thy Servant and Obedient Child for ever.

And when you are drinking of the Wine, or immediately upon it, ſay, Lord, thy Blood is Drink indeed. O that my Soul may taſt the refreſhings of this Heavenly Wine! O ſtay me with Flagons, Comfort me with thy Love, which is better than Wine. I believe that thy Blood was ſhed for the Remiſſion of

Sins.

Sins, O that I may be waſht from all mine in that Holy Laver! And that I may hear the ſoft Voice of thy Spirit whiſpering to my Soul, Daughter be of good Cheer, thy Sins be forgiven thee. Bleſs the Lord, O my Soul, and all that is within me bleſs his Holy Name, who forgiveth all thine Iniquities, and healeth all thy Diſeaſes.

When you look upon the *Communicants* receiving with you, exerciſe Love to the Saints, and ſay, where the Carcaſs is, where the Crucified Body of my Saviour is, thither will the believing Eagles be gathered together, and ſhall not I be joyned in love with all that Heavenly Flock, and Holy Society? Theſe Eagles do all feed on Blood, the Blood of a Crucified Chriſt, and hath not this a Cementing Virtue to unite Affections? Theſe are the Friends of the Bride groom, and ſhall not I make them my Friends? Shall not the Beloved of my Saviour, be the Beloved Ones of my Soul?

CHAP. XXXV.

What is to be done after the Administration is ended.

WHen the solemnity is over; go home with a glad Heart, and a chearful Spirit, and say to your self: What, did *Haman* go from *Esthers* Banquet of Wine with a glad Heart, glorying in the honour of his being there? And shall not I much more rejoyce and glory, who have been in the Spouses banqueting House, where his Banner over me was love; and have been royally entertain'd by the King of Saints with the choicest delicates of Heaven!

When you are come home retire your self into privacy for a little time and ask your self what your demeanour was at the Lords Table and what happy fruit you have found of your being there. What meltings or softnings of Heart? What glimpses of Love? What cherishing Beams of the Spirit? What strength, vigor and liveliness of Soul? What secret springings and elevations of Spirit? What spiritual quickenings and refresh-

ings have you had at that Feaſt of Fa
Things and refined Wines? And accord
ing as you find it with your Heart upo
this ſhort tryal, ſo do you anſwerabl
make your addreſſes unto God. If yo
have found the efficacy of the Ord
nance, and ſweet ſatisfaction there, ble
God for it, and ſing glory to God in th
higheſt, and pray earneſtly to him, tha
it may abide upon your Soul, but if yo
find no Divine reliſhes, no drops
ſweetneſs, but are come away with a
earthy and droſſy Soul, then humbl
your ſelf before God, and labour to fin
out the Sin that was the obſtruction, an
remove it.

3. Be watchful afterwards, leſt th
World or any trifling occaſions dam
thoſe influences, which you found at th
Sacrament. All perſons are moſt car
ful of themſelves after they come out
a hot Bath, leſt they ſhould take col
When you have been at this Spiritu
Bath of the Sacrament, be exceedin
careful that cold get not into the Hear
that thoſe affections that were warm
ed and heated there, be not cooled
gain. Let not thoſe ſweet gales of D
otion, that did blow within you,

the Lords Table, be presently driven a way with a counterblast from Satan or the World. Satan will now be most ready to Way-lay you, for to rob you of your Jewels, these pretious Love-tokens of Peace, and Joy, and holy Vigour, which you received from your blessed Lord at his Table, and therefore you have more need after you have been there to look well about you, and to walk more circumspectly, and to live more orderly. A disorderly Diet after Physick received will do more hurt than before. Live ever after as one that hath been at the Table of the Lord, then shall you at the end of your life be welcomed to the Supper of the Lamb, in the Kingdom of Glory, and the Cloath never drawn to all Eternity.

The Conclusion.

I Have now drawn out to you the Lineaments of Practical Religion (the chief Lines and Features of Godliness) which consists mainly in believing in, and devoting your self to God the Father, Son, and Holy, Ghost, in living by Faith in holiness of Heart and Life, in

Love to God, in walking before God and in universal obedience to him, strictly and circumspectly, as also in Mortification, Repentance, praising of God, and delighting in him, Humility, Meekness, Love and Charity, exercising Grace in all Conditions and Relations, well spending of your time, especially on the Lords day, and waiting upon God in the Holy Ordinances of Prayer, Word and Sacraments. It's now your duty not only to view these lines, but to draw out the same in your practice, and to mould your self into the like form. I have endeavoured to anoint your right Ear with wholesome advice, see that it be your care to get your right foot anointed with the Oil of Grace, that you may smoothly and chearfully walk in the way here Chaulkt out, before you come to the Land of Glory.

BRITISH MUSEUM 1008E74

FINIS.

THE CONTENTS.

THE *Introduction.* Page 1
Of Covenanting with God in Christ. p. 3
Of living the Life of Faith. p. 8
Of the Life of Holiness. p. 12
Of Living as in God's Presence. p. 17
Of Living in Love to God and Christ. p. 19
Of Universal Obedience. p. 23
Of Circumspect Walking. p. 26
Of Dying daily. p. 29
Of Repentance. p. 32
Of making Religion a Delight. p. 38
Of Praise and Thankfulness to God. p. 43
Of Humility. p. 46
Of Meekness. p. 49
Of Living in Love and Charity to all. p. 51
How to manage your Converse in Company. p. 54
How to manage Solitariness. p. 58

How

The CONTENTS.

How to live in a prosperous Condition. p. 61
How to manage an afflicted Condition. p. 64
How to manage your Relative Condition. p. 71
How to manage all Natural and Civil actions religiously. p. 73
Of spending of Time. p. 76
Of the Order and Method of Duties every Week-day. p. 78
How to spend the Lords Day. p. 91
Of Holy Duties in general. p. 94
Of Prayer. p. 97
Of desiring the sincere Milk of the Word. p. 101
Of Reading the Word. p. 107
Of hearing the Word profitably. p. 110
Of receiving the Sacrament of the Lord's Supper. p. 116
Of the Nature of the Sacrament of the Lord's Supper. p. 118
Of the Ends of the Sacrament. p. 123
Of Habitual Qualifications of the Communicants. p. 131
Of actual Qualifications. p. 133
Of suitable Behaviour at the Table of the Lord. p. 135
What is to be done after the Administration is ended. p. 143
The Conclusion. p. 145

Books Printed for Tho. Parkhurſt *at the* Bible *and* Three-Crowns *in* Cheapſide, *near* Mercers-Chappel.

EXpoſitory Notes with practical Obſervations on the four Holy Evangeliſts, the Sacred Text is at large Recited, the Senſe Explained, Doubs Reſolved, and Contradictions Reconcil'd, and the Inſtructive Example of the *Holy Jeſus*, to our Imitation Recommended, deſigned for Inſtruction of Private Families. By *Will. Burkitt*, M. A. Vicar, Lecture of *Dedham* in *Eſſex*.

Divine Comforts Antidoting the Inward Perplexities of Mind, in a Diſcourſe upon the 94*th*. *Pſalm*. and 19. *Verſe*. By *G. Sharp*, M. A. Miniſter at *Leeds*.

BOOKS written by the Reverend Mr. Oliver Heywood.

1. Baptiſmal Bonds Renewed, being Some Meditations on *Pſal*. 50. 5.

2. Clo-

2. Closet Prayer, Christians Duty.
3. Sure Mercies of *David.*
4. *Israels* Lamentation after the Lord.
5. The Holy Life and Happy Death of Mr. *John Angier*, Minister formerly at *Denton*, near *Manchester.*
6. Best Intail, a Discourse on 2 *Sam.* 23. 5.
7. Family Altar, a Discourse on *Gen.* 35. 2, 3. for to Promote the Worship of God in private Families.
8. Meetness for Heaven on *Colos.* 1. 12. designed for a Funeral Legacy.
9. The New Creature on *Galatians* 6. 15. lately Publish'd.

BOOKS written by the Reverend Mr. J. How.

OF Thoughtfulness for the Morrow. With an Appendix concerning the immoderate Desire of Foreknowing Things to come.

Of Charity, in reference to other Mens Sins.

A Sermon at the Funeral of Mr. *Richard Adams*, M. A. sometime Fellow

low of *Eraſen-Noſe* Colledge in *Oxford*.

The Redeemer's Tears wept over loſt Souls: In a Treatiſe on *Luke* 19. 14, 42. With an Appendix, wherein ſomewhat is occaſionally diſcourſed, concerning the Sin againſt the Holy Ghoſt, and how God is ſaid to will the Salvation of them that periſh.

A Sermon directing what we are to do after a ſtrict enquiry, whether or no we truly love God.

A Funeral Sermon of Mrs. *Eſther Sampſon*, the late Wife of *Henry Sampſon*, Doctor of Phyſick.

The Carnality of Religious Contention. In two Sermons, preach'd at the Merchants Lecture in *Broadſtreet*.

A Sermon for Reformation of Manners.

A Sermon preach't on the Day of Thankſgiving, *December* 2. 1697. to which is prefix'd Dr. *Bate*'s Congratulatory Speech to the KING.

A Calm and Sober Enquiry, concerning the Poſſibility of a Trinity in the God-head.

A Letter to a Friend, concerning a Poſtſcript to the Defence of Dr. *Sherlock*'s Notion of the Trinity in Unity, relating

ing to the Calm and Sober Enquiry upon the ſame Subject.

A View of that part of the late Conſiderations to *H. H.* about the Trinity: Which concerns the Sober Enquiry on that Subject.

The Redeemer's Dominion over the Inviſible World.

A Funeral Sermon for Mrs. *Hammond.*

A Funeral Sermon for Dr. *Will. Bates.*

A Funeral Sermon for Mr. *Mat. Mead.*

BOOKS written by Mr. Flavel.

1. THE Fountain of Life open'd, or a Diſplay of Chriſt in his Eſſential and Mediatorial Glory; containing Forty two Sermons on various Texts. Wherein the Impetration of our Redemption by Jeſus Chriſt is orderly unfolded, as it was begun, carried on, and finiſhed by his Covenant Tranſaction, myſterious Incarnation, ſolemn Call and Dedication, bleſſed Offices, deep Abaſement, and Supereminent Advancement.

2. A Treatiſe of the Soul of Man, wherein the Divine Original, excellent

and

and immortal Nature of the Soul are opened; its Love and Inclination to the Body, with the neceſſity of its Separation from it, conſider'd and Improved. The Exiſtence, Operations and States of ſeparated Souls both in Heaven and Hell immediately after Death, aſſerted, diſcuſſed, and variouſly applied. Divers knotty and difficult Queſtions about depraved Souls, both Philoſophical and Theological, ſtated and determined.

3. The Method of Grace in bringing home the Eternal Redemption, contrived by the Father, and accompliſhed by the Son, through the Effectual Application of the Spirit unto God's Elect, being the ſecond Part of Goſpel Redemption.

4. The Divine Conduct or Myſtery of Providence, its Being and Efficacy aſſerted and vindicated: All the Methods of Providence in our Courſe of Life open'd, with Directions how to apply and improve them.

5. Navigation ſpiritualiz'd, or a new Compaſs for Seamen, conſiſting of Thirty two Points of pleaſant Obſervations, profitable Applications, ſerious

Reflections

Reflections, all concluded with ſo many ſpiritual Poems, *&c.*

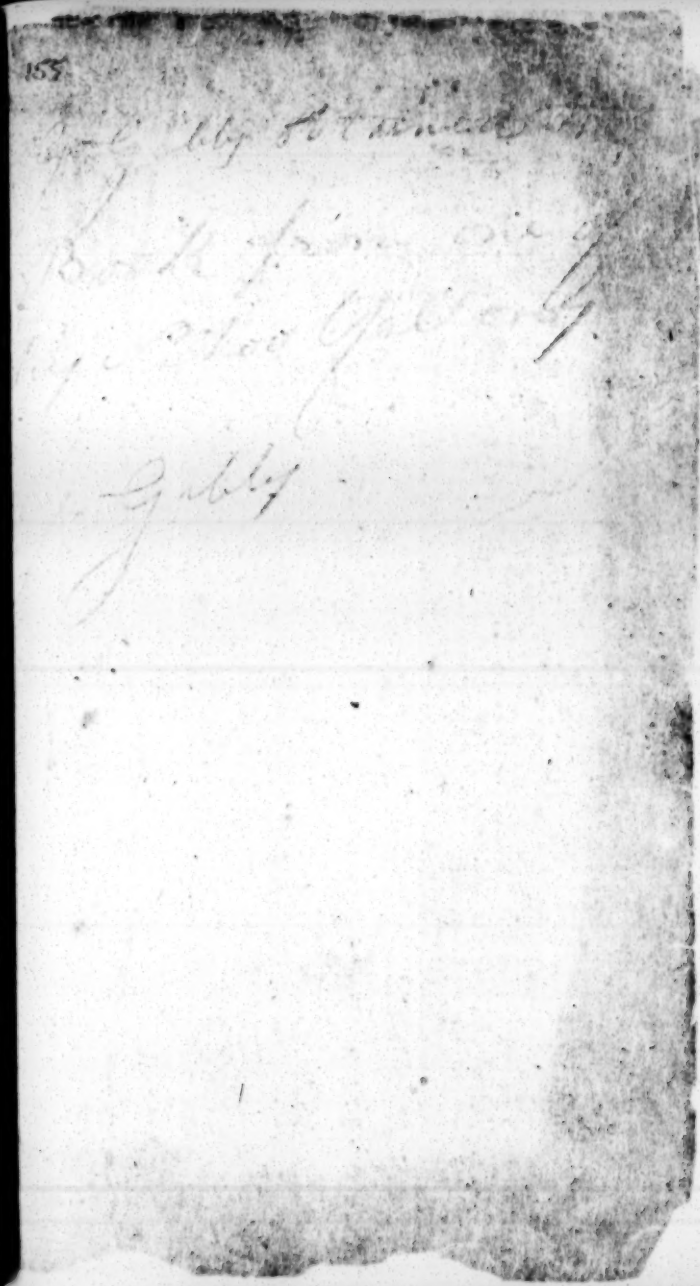
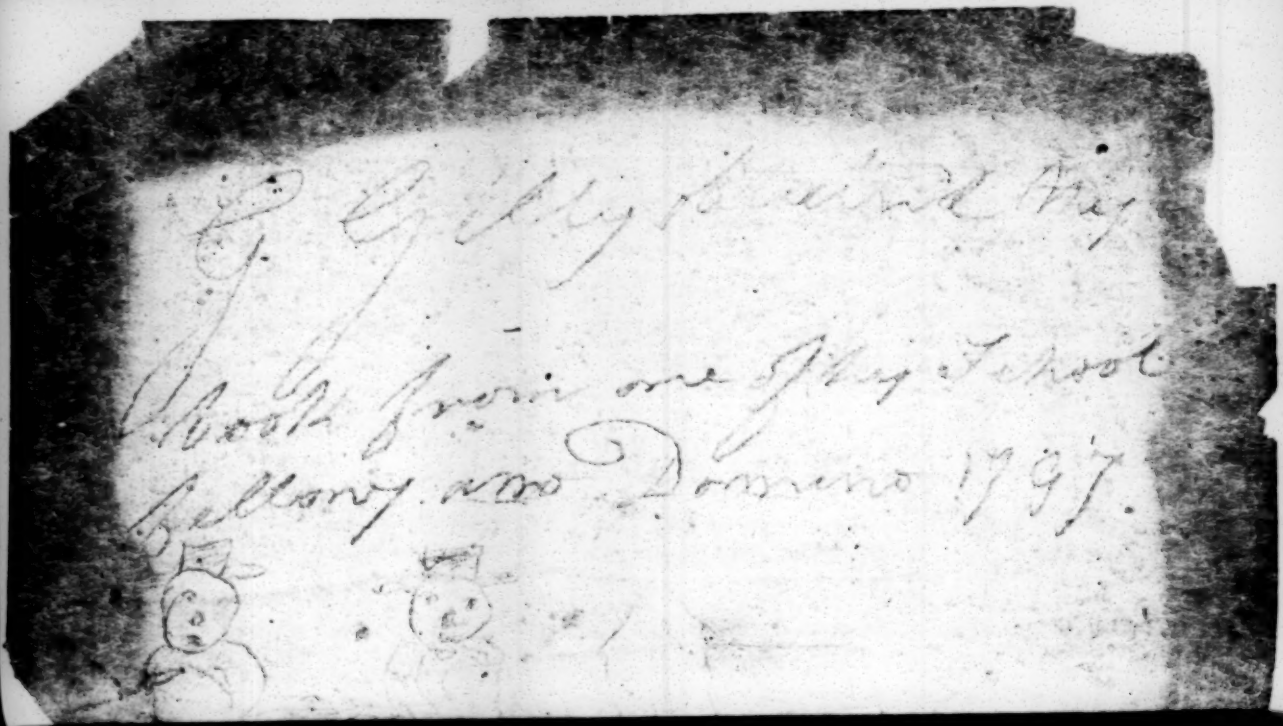
6. Husbandry Spiritualiz'd, or the Heavenly uſe of Earthly things.

7. A Token for Mourners.

8. The Saint indeed, or the Great Work of a Chriſtian.

9. The Touch-ſtone of Sincerity or the ſign's of and ſymtoms of Hypocriſie: Being the Second Part of the Saint Indeed. All theſe *Nine* by *John Flavel*, late Miniſter at *Dartmouth*.

---

1. A Funeral Sermon on the Death of Mr. *Joſeph Barret*; by *John Whitelock, Junior*; to which is added his Holy Reſolve, Divine Meditations, and his conſtant Courſe of Self-Examination, being part of an Exact Diary written by his own Hand.

2. The Remains of Mr. *Joſeph Barret*, being the Second Part, taken out of an Exact Diary written by his own Hand.